



Max Wilson and Dr. Lorin F. Wheelwright review pictures of the past which will be used to express the Centennial theme, "Love of God, Pursuit of Truth, Service to Mankind."

(Continued from Page 23)

to Dr. Lorin F. Wheelwright, Assistant to the President in charge of the Centennial. "The reason we celebrate anything is to make it part of our life; to lift it out of its historical setting and place it in our contemporary world."

"This is accomplished," according to Dr. Wheelwright, "by singing some of the old songs, by wearing some of the old costumes, by speech making, and other forms of communications. It's a form of play, a form of dramatization, and a time of symbolizing."

Centennial symbolization is likened by Dr. Wheelwright to a birthday cake and its candles. We light the candles to illumine the past. We eat some cake to gain strength for the future.

Merry-making is one way we celebrate, but there is also a solemn way to conduct a Centennial Celebration. On solemn occasions we express honor and reverence for those who have given their lives to the building of this university.

According to Wheelwright, nearly every church academy which was established at the time of BYA's founding has fallen by the wayside. A few of them have been taken over by the State, but have lost the private status upon which they were founded.

A Centennial theme has been chosen to express BYU's purpose during its first 100 years: "Love of God, Pursuit of Truth, Service to Mankind," and according to Dr. Wheelwright that theme has not only been an integral part of BYU through its history, but charts the course of its future.

Maeser Called

The evolution of this theme is evident as one looks at the calling of BYU's first great leader. Six months after the original founding, Brigham Young called Karl G. Maeser to be the principal of the academy. "Brother Maeser," said President Brigham Young, "We have been considering the establishment of a Church school and are looking around for a man—a man to take charge of it. You are the man, Brother Maeser. We want you to go to Provo to organize and conduct an academy to be established in the name of the Church—a Church school."

A few days later Dr. Maeser was prepared to leave for Provo. He stopped at President Young's office for his instructions. President Young said, "I want you to remember that you ought not teach even the alphabet or the multiplication tables without the spirit of God. That is all. God bless you. Goodbye."

Plans for the Centennial and the creation of the events which would typify the enduring theme of BYU were started five years ago. According to Herb McLean, a consultant working with the Centennial staff, there have been many people involved in the planning stages. Each college and most of the departments on campus have had planning committees.

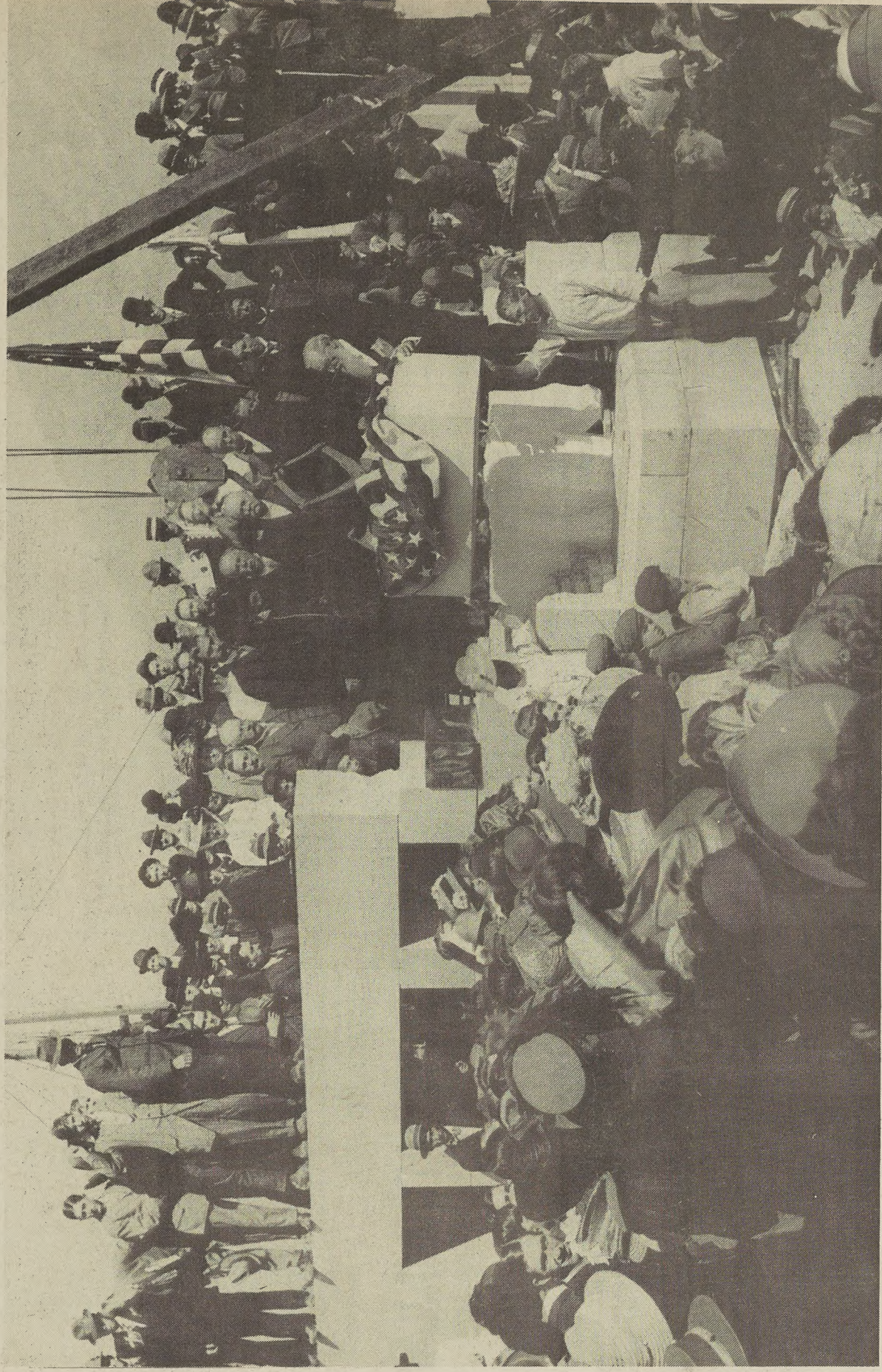
Major events will begin this week with the opening of the Maeser Building cornerstone on Thursday at 10:30 a.m. followed by a ribbon cutting ceremony to open the Centennial display at the Marriott Center. Events will continue during the year and conclude on April 23, 1976.

Maeser Building Cornerstone Opening	April 17, 1975
Official Opening of the Centennial Exhibits	April 17, 1975
Centennial Commencement	April 18, 1975
NCAA Track Meet at BYU	June 2-6, 1975
"Windows of Heaven" Centennial Sculpture Unveiling	August 14, 1975
Education Week, Centennial Assembly	August 19, 1975
International Folk Dance Festival	September 3-6, 1975
J. Reuben Clark Law School Dedication	September 5, 1975
"Tree of Wisdom" Centennial Sculpture Unveiling	September 18, 1975
Destiny Time Capsule Opening	September 25, 1975
BYU Studies, Centennial Edition	October 1, 1975
"Right Honorable Saint"—Maeser Musical	October 8-24, 1975
Centennial Banquet: "BYU—The First 100 Years"	October 9, 1975
Centennial Frolics	October 10-11, 1975
Alumni Banquet and Centennial Movie Premiere	October 10, 1975
Founder's Day, Procession, Convocation and Open Houses	October 10, 1975
Centennial Homecoming Parade and Football Game	October 11, 1975
ASBYU Homecoming Dance	October 11, 1975
Symposium and Exhibit: New World Archaeological Foundation	October 27-31, 1975
Jerusalem Symphony	October 30, 1975
Symposium: "BYU in the History of Higher Education"	November 5-6, 1975
Symposium: "U.S. Constitution"	December 4-5, 1975
"Blanket of Promise"—Centennial Indian Pageant	February 24-28, 1976
Mormon Festival of Arts	March 5-29, 1976
Art Exhibit: Era of Brigham Young	April 2—August 29, 1976
"Ballad of Brigham Young"—Musical Spectacular	April 5-22, 1976
Symposium: An Expanding Church	April 7-9, 1976
Commencement	April 23, 1976

Monday, April 14, 1975

Special Centennial Kick-Off Edition

Vol. 28 No. 143



Laying the cornerstone. . . 1909

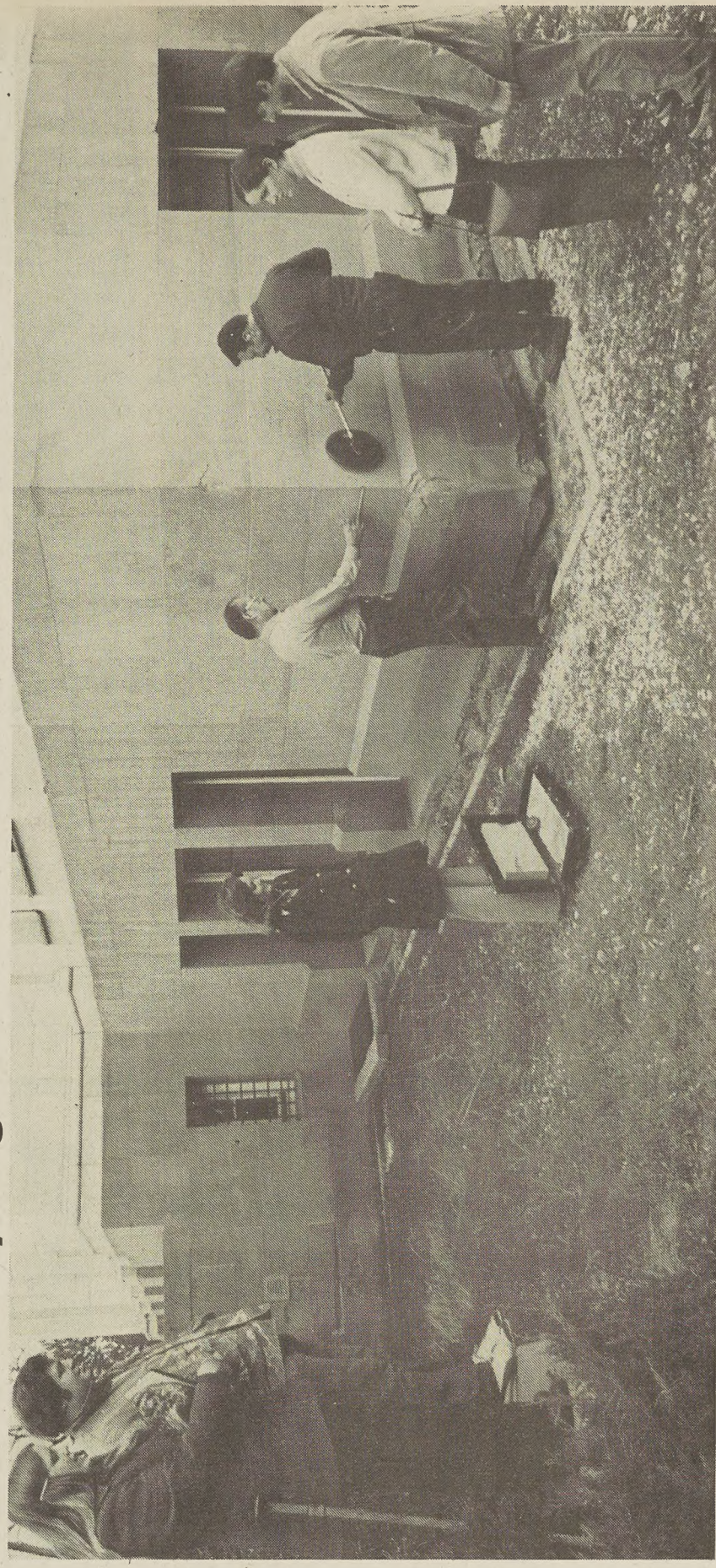


Photo by Chris Crane

Finding the treasure. . . 1975

See story on page 3



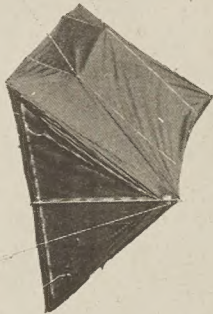
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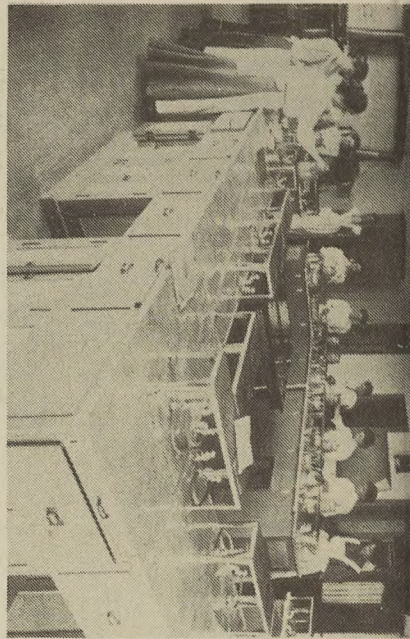
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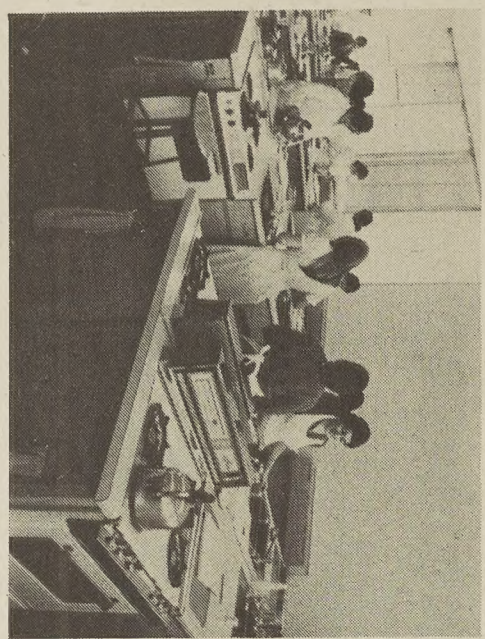


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Students in a home economics class in 1906 learn how to cook in the old "Art Building" at BYU. Class is led by teacher May Ward.



Facilities have changed somewhat, but in 1975, home economics is much the same as in 1906. Here, girls in a BYU food and nutrition class learn similar cooking arts.

About this issue

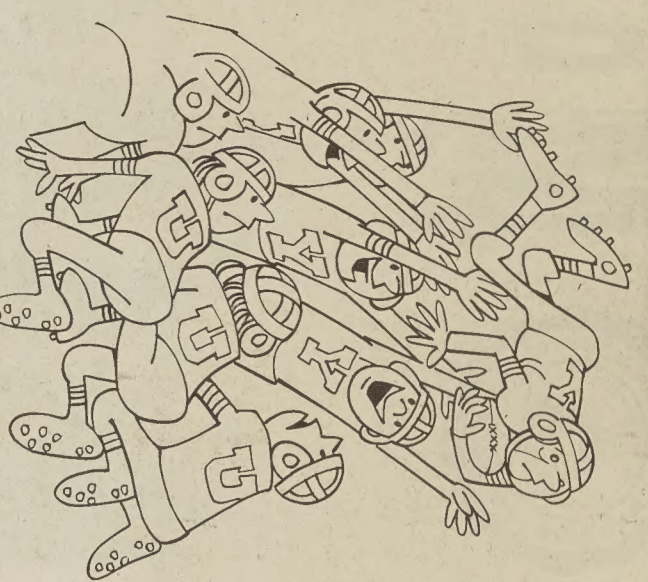
On the front cover of today's Monday Magazine, President Joseph F. Smith, photographed 66 years ago, sets the theme for this special Centennial issue. The tall, bearded president of The Church of Jesus Christ of Latter-day Saints dedicates the cornerstone of the new Maeser Building as BYU — then a budding institution of higher learning — moves from the Pioneer era into the modern age. On that day in 1909, crowds watched President Smith and other dignitaries seal up a time capsule filled with memorabilia from turn-of-the-century Utah. In the bottom picture, employees of the BYU Physical Plant in 1975 use a metal detector to locate the exact whereabouts of that time capsule, getting ready this week to re-open it and examine its contents. The event (see story page 3) kicks off a year-long celebration of BYU's 100th anniversary. In keeping with an up-coming, impressive series of Centennial happenings, Monday Magazine explores some of the highlights of the University's first century in both words and pictures. Scattered throughout this issue are photographs from the University's past, contrasted with how the same scene looks today. The past, it seems, is not so different than the present.



Monday Magazine A Weekly Publication of the Dolly Universe

The Monday Magazine is a weekly feature of the Daily Universe, the official publication of Brigham Young University. It is produced as a laboratory magazine under the cooperative enterprise of student and faculty in the Department of Journalism and Mass Communication. The magazine is a joint project of the Management Team and with the counsel of a University-wide Daily Universe Advisory Committee. The magazine is published each Monday during the Fall and Winter semesters except during vacations and summer months. It is a free publication for students, faculty, and the community. Options expressed in the Monday Magazine do not necessarily reflect the views of the student body, faculty, University administration, Board of Trustees, or the University of Utah. Second class postage for The Daily Universe paid at Provo, Utah 84602. Registered September 27, 1967 under act of Congress, March 3, 1879, with post office at Provo, Utah, postmaster, National offices: 338 First St. L. Wilsonville, Oregon. Printed by Brigham Young University Printing Service.

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Who was the great little "Y" guy who allowed himself to be literally pitched over the heads of the U of U onushers? If you were around in 1900 maybe you remember. Otherwise you'll have to be content simply to know this: his "fantastic flings" netted his team a good five yards per play, and won a mighty important game for the Cougars — the last one before BYU banned football for the next quarter century.

CENTENNIAL 1875-BRIGHAM YOUNG UNIVERSITY-1975

A packet containing both great and unusual stories, dates, quotes and events will be sent in June to all interested students. The folder may be useful while conversing with parents and friends about the university. Centennial Director Dr. Lorin F. Wheelwright explains this is one way in which students can "catch a sense of the greatness of this moment, to participate in it, and help us all discover what our university is." Also included in this speaker's kit will be a list of the events planned for the Centennial year. Humorous stories will help to add spice to Centennial speeches. The material will be assembled around the outline of the Centennial theme: Dedicated to Love of God, Pursuit of Truth, Service to Mankind. Built-in will be suggestions on giving the best possible speeches. The kit will be sent to students who hand-in or mail their names and addresses to: Speaker's Kit, Centennial Center, Brigham Young University, Provo, Utah 84602.



Vault or Vehicle? a Centennial look at the H.B.L. Library

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Photo by Nelson Wadsworth

Dr. Lorin F. Wheelwright wears the costume of day gone by at the Carillon Bell Tower ground-breaking to symbolize the Centennial Celebration.

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BY KIRK OLSEN  
Monday Magazine Writer

Four months after the official creation of Brigham Young Academy, the school was already in financial difficulty. To help solve the problem, the old Lewis Building located at Third West and Center, the original site of the Academy, was rented out for evening entertainment. The remains of these parties were too often empty whiskey bottles and the odor of stale cigarette smoke. According to A. O. Smoot, President of the Board of Trustees in 1876, Provo youth were often untidy. He found it necessary to send each ward a list of the young men who were "unfit to associate with the daughters of Zion." One hundred years later, the school, which was repeatedly jeopardized by the threat of economic ruin, has become one of the largest and most respected universities in the world.

Traditional Celebration

With the accomplishment of surviving all hazards for 100 years come a traditional Centennial Celebration. According (Continued on Page 24)

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University Mall



By KIRK OLSEN  
Monday Magazine Writer

"The strong trend of government is to wipe out the differences which exist between private and public institutions." This is the largest concern of President Dallin H. Oaks, as he looks at the next 100 years at BYU.

"My major concern is with the increasing involvement and interference of government in the whole system of higher education. The decade ahead may bring increasing controls which will bring conflict between us and those who seek to have all of higher education follow identical employment, curriculum, housing and student policies," said President Oaks.

He strongly believes that independence is a virtue and that private institutions must be maintained to offer a competitive alternative to public institutions.

If BYU can survive the dangers of governmental intervention and maintain its unique role as a disseminator of knowledge, both secular and spiritual, the next 100 years will be marked by great improvements.

According to Dr. Bruce Clark, Dean of the College of Humanities, there will not be an extraordinary expansion in the physical facilities of BYU, but "major advancement intellectually and spiritually."

"I think we are just on the threshold of a vast creative output. What has been done in the past with literature and arts is just the prelude," Dean Clark said.

Dr. Jae R. Ballif, Dean of the College of Physical and Mathematical Sciences, indicates that BYU is doing significant work on important problems of the world and in some areas is on the verge of new understandings. "The fuel oil available in the world will probably not last for 30 years. This and other social crises will cause great changes in the world. These changes will also create great needs. We will have the opportunity to help the world meet those needs," said Dr. Ballif.

Dean Ballif is not claiming that BYU will solve all the world's problems but that it will have a significant impact in some areas. "We must also take a leadership training role," he says, and adds, "the Lord will reveal great truths. The challenge to those at BYU is to be ready for the opportunities that will come," said Dr. Ballif. Not all revealed truth will come directly to BYU, therefore, one of the greatest challenges of the future will be to filter information, by screening and evaluating truths which are mingled with worldly connotations.

With the advancement of research and the creative arts will come major recognition for many at BYU. Dr. Leo Vernon, Assistant Academic Vice President in charge of research, indicated there would be more recognition of those faculty who excel in research. According to President Oaks, many feel that teaching suffers when research is stressed. He claims that this is not true, and that, "many of these creative functions make us more effective at teaching our students."

Another area which was stressed by those who were interviewed was student responsibility. Not only will the faculty become more dedicated to the advancement of truth and its acquisition, but students will also be more dedicated. President Oaks stated, "One of the things I see in the next century is a university that is more widely respected, a faculty that is better known in their individual disciplines and students that are more serious about their studies."

"We still have too many students who don't get serious about their studies until too late in their university experience. Prime examples are the young men who get C's in their freshman year and A's in their senior year. It's not because they are smarter, it is because they have just gotten more mature, more willing to see the purpose of a university. I see us improving in this area," said President Oaks.

Other improvements predicted by university officials are in the social sciences. According to Dr. Vernon, "I see us

becoming leaders in the field of social sciences, and doing a great deal of research in the models for the family organization and the properties that hold society together."

Although there will not be a great deal of physical growth in the next 100 years, President Oaks has set some priorities in this area. "Improvements in facilities will be more gradual but still measurable," he said. The largest need is to complete the library. Once the library addition is completed, the greatest need will be the housing of university programs, with particular emphasis on the College of Social Sciences.

Those who attend school at BYU in the future can look forward to a business and Institute of Management Building, a Continuing Education Complex, Museums of American Indian Culture, Earth Sciences, Fine Arts and Natural History, an observatory, Shell Building (Industrial Arts, Manufacturing Technology) addition, and Study Abroad Centers in Paris, Madrid, Jerusalem, Salzburg, and London.

With the opportunities ahead, coupled with a greater stress for academic excellence, will come more student freedom and responsibility. Dean Ballif said, "In the past many students were forced to study. In the future students will need to have an understanding of life as an educational experience, designed by God. This understanding should help us develop for more effective educational experiences. We will then be able to certify degrees for achievement and not for grades."

What will happen to BYU in the next 100 years is to a great extent speculation, but there will be one way of ascertaining the achieved results of the past and the future. It will be to listen to what is not being said about BYU. As Dean Clark puts it, "In the next 100 years there will be less talk about greatness, either of the present or of the future, but more genuine accomplishment. Once a university reaches full maturity, it doesn't need to talk about its strengths and achievements, these things will be self-evident."

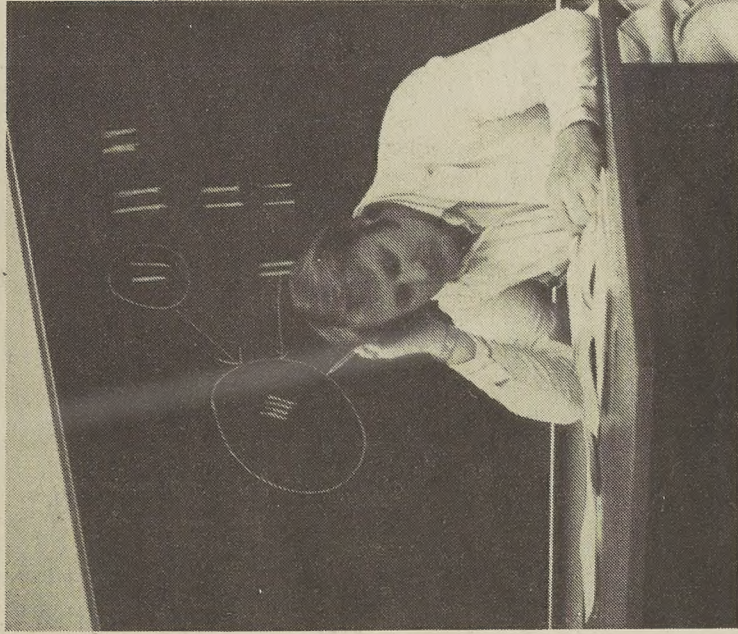
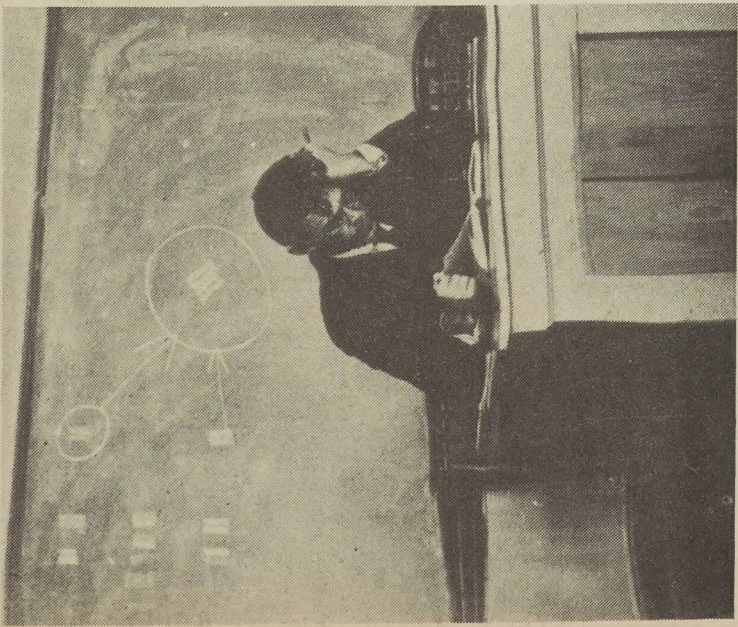


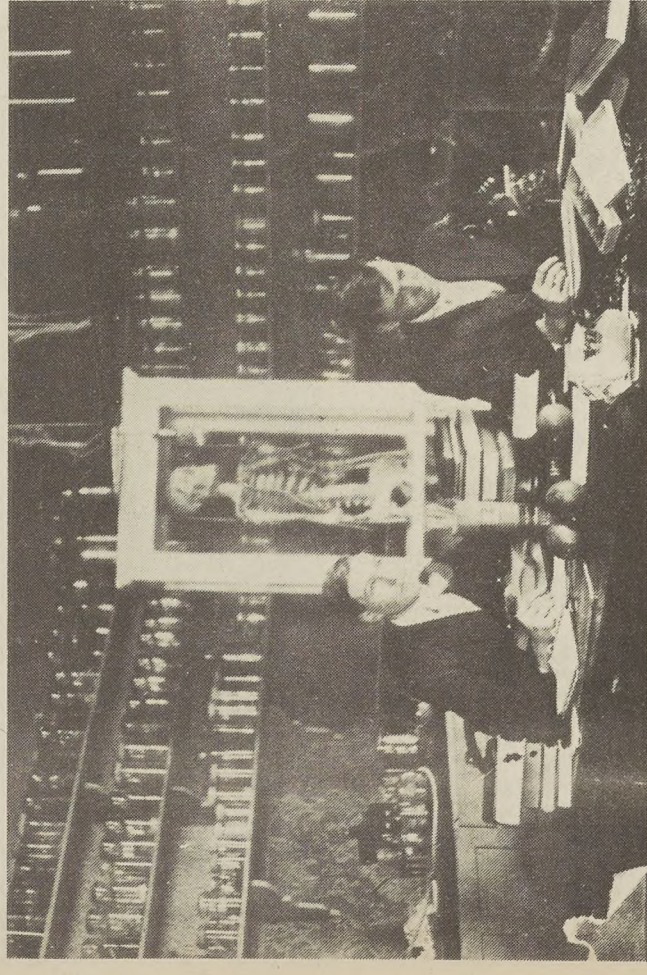
Photo by Mark Philbrick  
Sometimes, not even a hundred years is enough to solve some problems.



Harold B. Lee Library  
Fist on forehead, nose in book, studying has its eternal poses.



Photo by Nelson Wadsworth  
President Dallin Oaks gives spectators a happy wave as he participates in the ground breaking for the Carillon Bell Tower.



Harold B. Lee Library  
Two biology students of the early 1900's work diligently at their studies. Good students of the past pave the way for today's academic excellence.

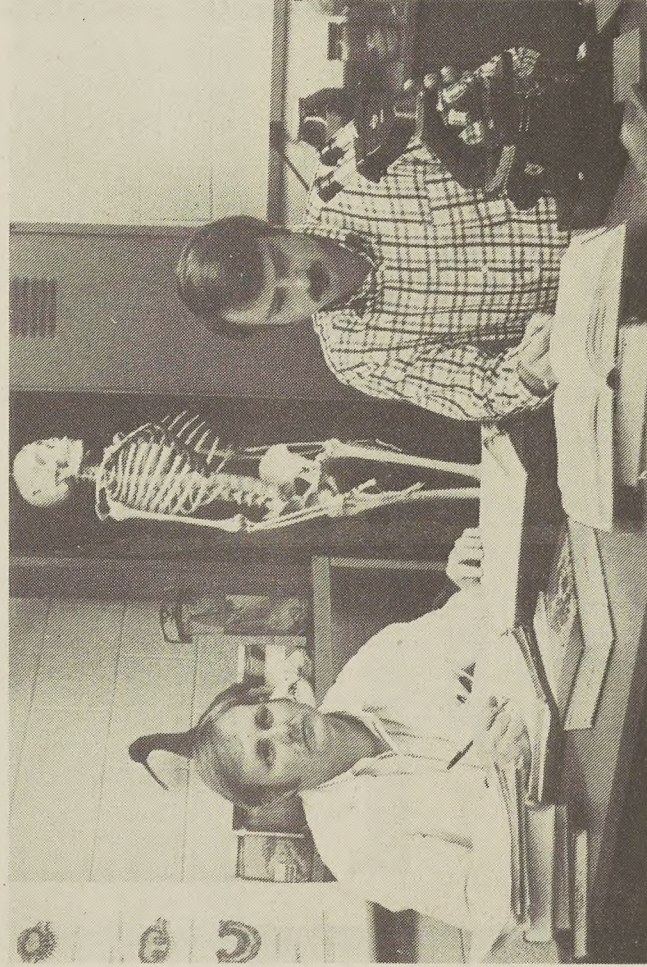


Photo by Mark Philbrick  
Graduate students Scott Evans and Rex Infanger recreate an early 1900 scene. The names and faces have changed, but the objectives are still the same.

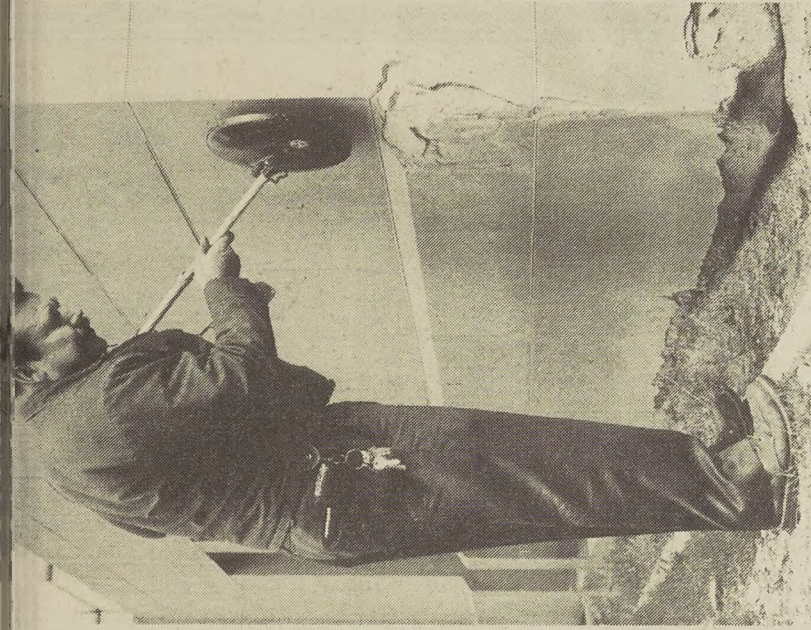
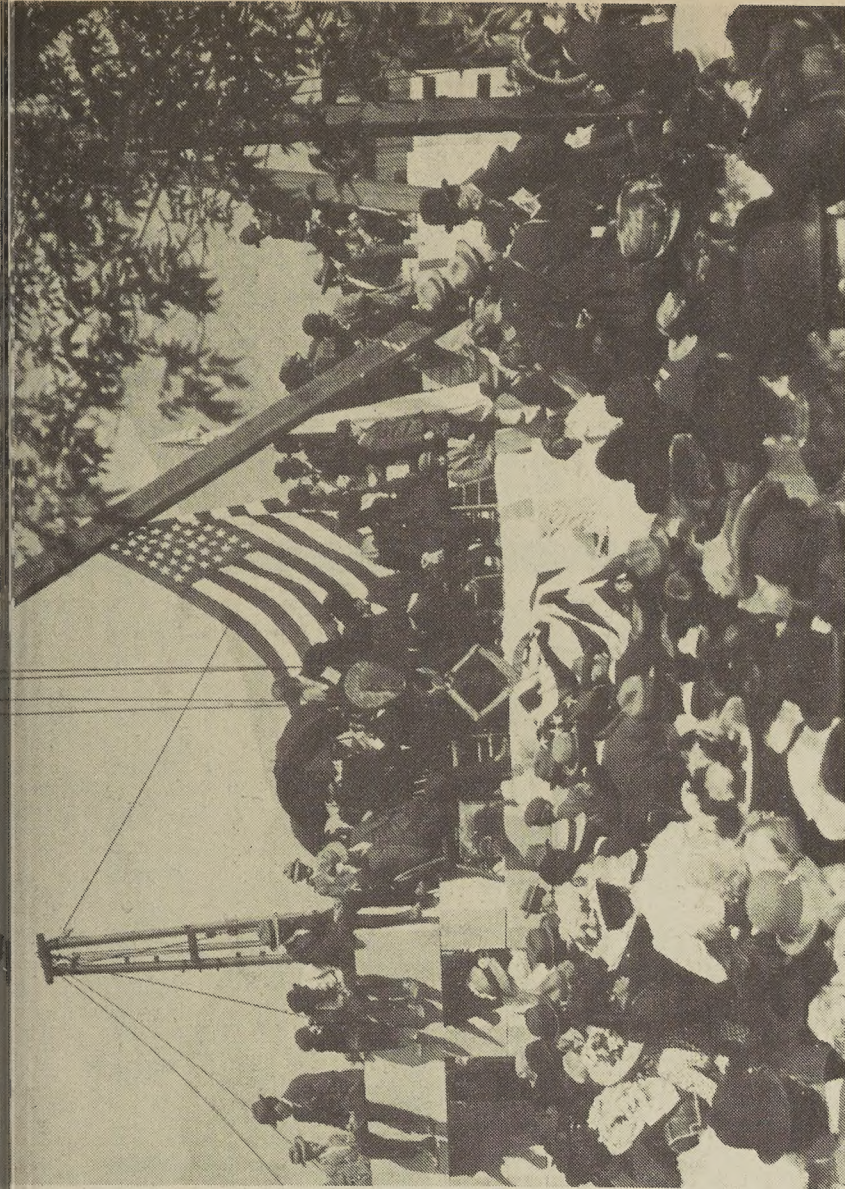


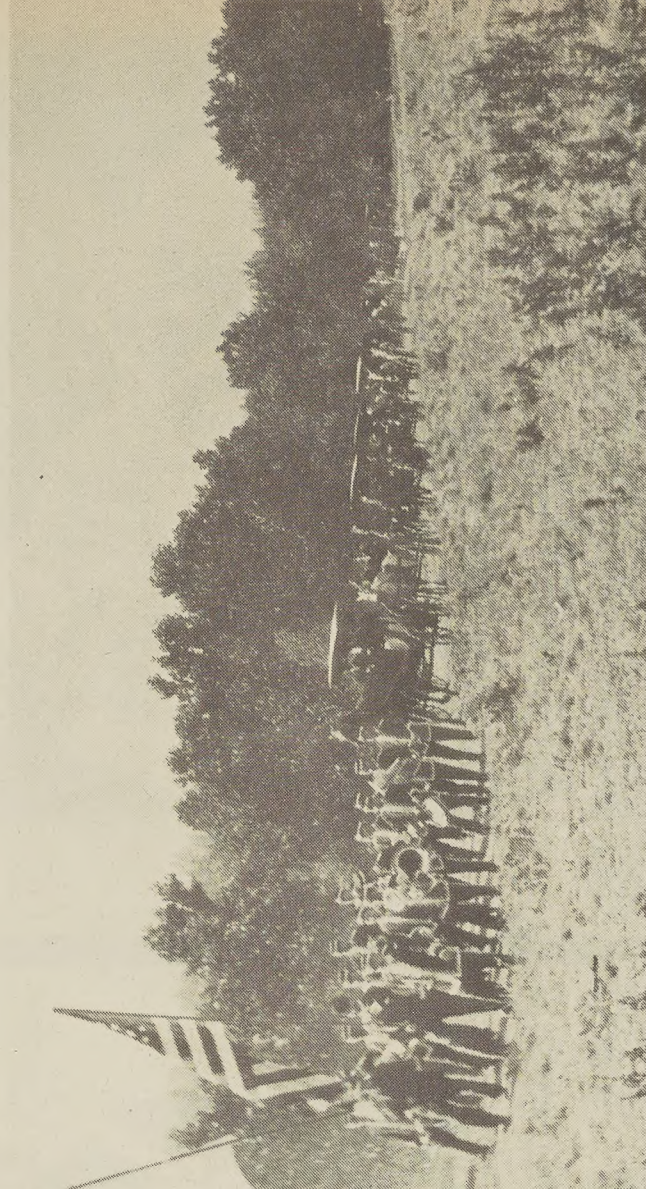
Photo by Chris Crane  
Gene Steffen, Physical Plant employee, uses a metal detector to locate the 66-Year-Old time capsule in the Maeser cornerstone.



Harold B. Lee Library  
President Joseph F. Smith speaks to the faculty students, and friends of BYU at the laying of the cornerstone in 1909.



Harold B. Lee Library  
In 1909 the crane lowers the cornerstone. In 1975 it will be cut open to remove the brass box containing the mementos.



Harold B. Lee Library  
Parade members head for Temple Hill and the Ground Breaking Ceremonies for the Maeser Memorial Building, Jan. 16, 1908, the anniversary of Dr. Maeser's birthday.

## Sealed in stone

By MARTHA BULLOCK  
Monday Magazine Writer

Climbing through dense bushes, the two men came upon the cracked and long-forgotten southwest corner of the Karl G. Maeser Memorial Building. For 66 years the austere old edifice has kept silent vigil over a treasure of artifacts and documents hidden within its sandstone foundation.

Opening a large black case, physical plant employee Bill Evans removes a metal detector and slowly paces over the weathered gray stone.

### The treasure

"There it 'is!" he exclaims, as the electrical resonance of the detector jumps from a soft hum to a shrill, excited whir.

Fellow employee Gene Steffen marks the spot with pencil, and the two men continue to outline the boundaries of the box entombed inside the cornerstone.

The shrill of the metal detector is the only evidence of the presence of the box, for the Maeser Building Cornerstone is not visibly marked except by the wear of time. Its very existence has all but been forgotten until this year.

However the secluded and peaceful section of campus surrounding the Maeser Building will bustle with excitement Thursday at 10:30 a.m. when the box will be cut from the cornerstone and opened to commemorate the first official activity celebrating Brigham Young University's Centennial year.

### Removing Box

Instead of removing the entire cornerstone, the box alone will be cut from the sandstone block. This intricate activity will occur earlier in the week, before the treasures inside the box will be during the ceremony, for the public to see.

Until the time when the box is actually opened, the suspense and curiosity over the question, "What is in the box?" is mounting. Stephen L. Barrett,

Assistant Director of Alumni Associations, says:

"We don't know what we'll find. We think it's a brass box, but we don't know for sure exactly what is in it. For all we know, every thing could be a pile of dust."

An issue of the "White andBlue" lists a "few of the things that are sealed up for future generations." They include the Bible, Book of Mormon, Doctrine and Covenants and Pearl of Great Price. There are diplomas, circulars of the time, and many photographs, of President Taft and Brigham Young among others.

(Continued on Page 4)



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The ceremony will begin with a trumpet solo by K. Newell Dayly, entitled "Oh Ye Mountains High." This song was one of those played at the original laying of the cornerstone. The Centennial Banner will be flown for the first time, and the centennial Octet will perform our "College Song."

Remarks will be given by President Dallin Oaks and S. Lynn Richards, followed by the opening of the cornerstone.

Mr. Karl Miller, a retired member of the physical plant staff, will take the box out of the cornerstone and carry it to the platform where the contents will be removed by Mrs. Alice Wilkinson, wife of former B.Y.U. President Wilkinson. Mrs. Harvey Fletcher St. a member of the Emeritus Club and formerly Mrs. Carl Eyring, and Miss Colleen Peppers, Belle of the Y. The contents will be

Chairman of the Centennial Committee.

The Centennial Octet will then perform "The Teacher's Work is Done," a hymn written for the funeral of Dr. Karl G. Maeser and sung at the original laying of the cornerstone.

The public is invited to attend this memorable activity heralding the centennial year. Special invitations have been extended to all living members of the Maeser family, and all living faculty members of 1909 and their children, who possibly could have been in attendance at the original event.

While earthquakes occur all over the world, they are especially abundant in well-defined tracts called seismic belts.

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(Continued from Page 20)

To the south of the Fine Arts Center, will be another interpretation of a centennial theme. There, BYU art instructor Frank Nackos will find a home for his "Tree of Life" sculpture.

A number of special displays will be housed in the secured gallery of the Wilkinson Center. According to Wilson, the gallery will be used to depict different eras of NBYU history. These displays, which will change every two months, will more than likely be centered around the events that surrounded the administration of each president of the university.

Visitors may also stop for rest and refreshment in the Wilkinson Center before continuing to the last point on the tour, the Harold B. Lee Library.

The library will for displays interpreting the theme of the Pursuit of Truth. Yet to be added to the existing displays of quotes from educators on the acquisition of truth and knowledge, will be another series of photographs.

Mounted on 32 inch square panels eleven feet high, this series of photos will show ways various colleges search for truth. Contrasts include shots of President Karl G. Maeser in a laboratory along side a modern day researcher working on a much more complicated project, though with little more intensity.

Through the library will end the structure tour, visitors may also wish to visit other buildings on campus. Practically all buildings will have centennial displays. One such is that which is planned for the Joseph Smith Memorial Building.

The Joseph Smith Building, which houses the college of religious instruction, will also be the home of the third

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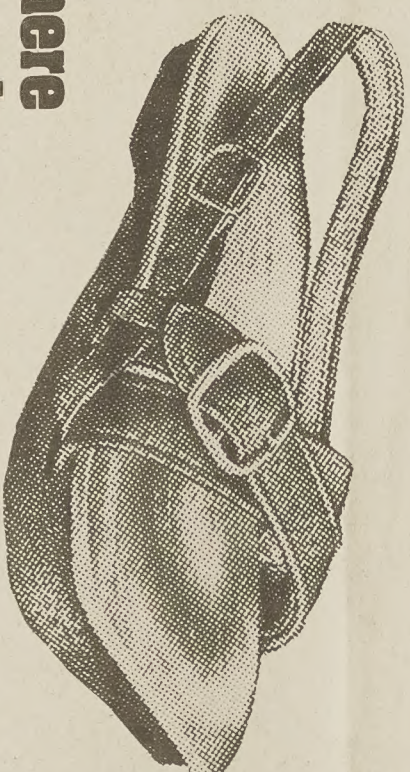
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Cheeseman, head of the centennial committee for the building, most of the pictures used to interpret the Love of God theme are from modern day sources. The pictures themselves, sized in groups of 27 square inches and 27 x 36 inches may be found decorating the main lobby.

While traveling about campus, the visitor will probably come upon several of the specially created kiosques [French: a small stand, an information booth.] The attractively designed kiosques will be filled with information on current centennial events and will provide directions, dates, along with the times and places for all events of a particular week or month.

A listing of other special projects to embellish the university's exterior and to give it a festive air would have to include the new light posts which will be installed soon. The present road which leads to the Marriott Center will, for instance, be renamed Centennial Drive Traditional light posts which now arch over the roadway will be changed to specially made ones carrying the centennial logo printed on hard blue vinyl. A "Centennial Concourse" which will run from the J. Ruben Clark Jr. Law Building to the Math Computer Science building will also be lined with banners. The banners, which are interchangeable, will be used in the future to announce special events on campus.

In fact, according to Dean Wheelwright, almost every project which has been specially created for the centennial celebration may be used at some time in the future.

Participation in the creation of the many visually oriented projects has been great and varied. Most of the work for the displays has been done on campus, thus cutting expenses.

Wilson, who is in charge of production details, says that departments such as Industrial Design, the Physical Plant, and Graphic Communications have been invaluable in supplying genius and manpower to accomplish the many tasks. "In many instances," he says, "they have all gone the extra mile to help."

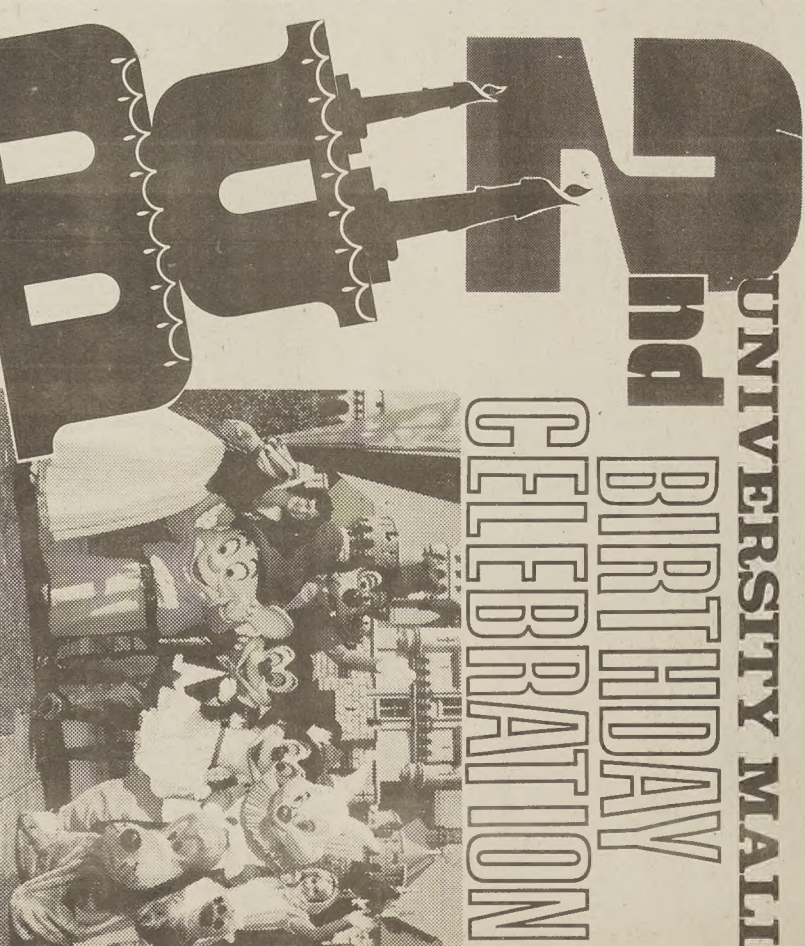
Creative genius and manpower will also combine to provide a spectacular finish to the centennial year in April, 1976. As a finale to the one hundred years celebration, the Marriott Center will provide the state for the music spectacular, "The Ballad of Brigham Young. The Ballad will be the first musical stage production ever in the building.

Dean Wheelwright explains that the Ballad of Brigham Young is a "music spectacular" written by Arnold Sundgaard with music by Newell Dayley. Built on historical fact and told in dramatic style, the production starts with Brigham Young the man and ends with the Brigham Young University. "Adding together the music, dances and dialogue," he says, the show will be a rich one."

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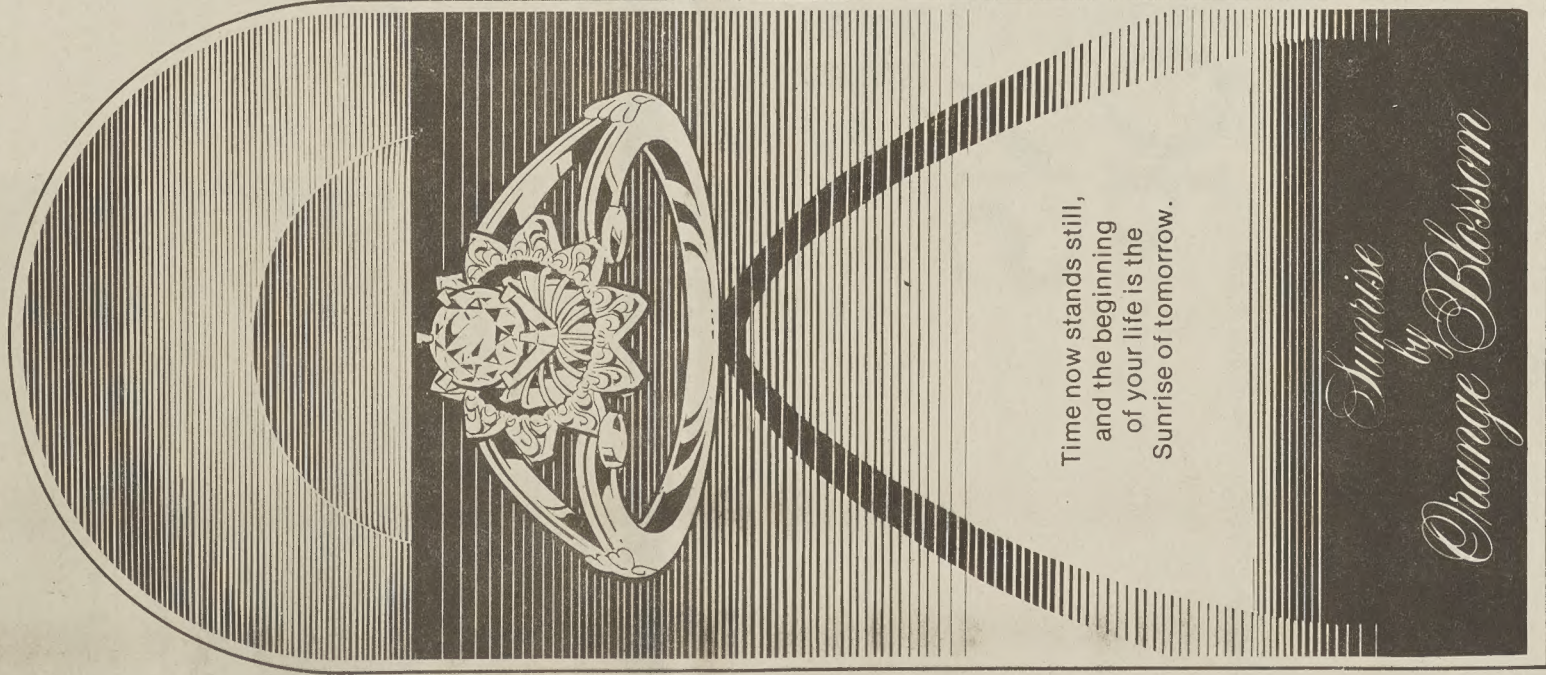


tours, cont.

(Continued from Page 19)

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depicts the theme of Service to Mankind. The pictures which hang in the lobby on huge mobiles depict the service of faculty members and alumni in many areas of human service. The photos picture everything from a Brigham Young Academy work day in 1890 to the surprise and delight on a widow's face upon seeing her house painted by some BYU student volunteers.

The Alumni House is the only stop where the visitor will leave his car. In front of each building or other landmark on the tour, a small numbered stake gives the title of that particular point of interest. The visitor may then read about it as he correlates the number to the correct paragraph in the visitor's guide he received at the reception center.

Leaving the campus, he proceeds north to the Provo Temple of the Church of Jesus Christ of Latter-day Saints, and past the construction site for the new Language Training Mission. Returning then to campus, the last point on the tour is a viewing of the new Carrillon bell system, then back to the Marriott Center parking lot.

So desiring, after seeing the Walk of a Century, a visitor may also take a walking tour. The walking tour, expected to take approximately two hours begins as the person passes over Campus Drive on the overpass. From the overpass he will get a bird's eye view of the Carrillon bell, the first point on the walking tour. A short walk from the overpass, visitors will pass through the Abraham O. Smoot Administration Building and stop at the Brigham Young statue. Heading west from the Brigham Young Statue, they will enter the Harris Fine Arts Center. Here a number of creative displays will be on hand throughout the whole year.

(Continued on Page 21)



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Harold B. Lee Library

The Brigham Young Academy South American Exploring Expedition sets out April 17, 1900 from Provo on an arduous, controversial trek. Although beset by troubles from the start, it was BYU's first great scientific endeavor.

## BYU Expedition

# Cluff's Great Dream...

By BILL PADDOCK

The Brigham Young Academy's South American Exploring Expedition was the first, longest, and most ambitious travel study program in the University's history. Only five of the original members of the expedition "finished" the mission, but for them the twenty-two months spent traveling by horse, mule, foot, rail and ship, it was the experience of a lifetime... a true adventure in the pursuit of knowledge.

In 1897, Benjamin Cluff Jr., then president of the Brigham Young Academy was a courageous and progressive educator. Besides spending much time and energy to get new laboratories, military buildings, athletics, training, and summer school for the Academy, Cluff had a dream.

He recognized that the Academy lacked contact with outside universities, and to a certain extent was unaware of the development of scientific knowledge and the changes in the world. Cluff was tired of people who talked about the archaeological proofs of the Book of Mormon but who really had no first hand experience in evaluating these "proofs."

For three years, President Cluff watched his dream grow from a pipe dream into reality. Finally, he made a proposal to the general authorities of The Church of Jesus Christ of Latter-day Saints.

### The dream

Basically, his idea was twofold. First, President Cluff wanted to create an exploring expedition to South America that would search out and discover divine authenticities of the Book of Mormon and his people. The flipside of his idea was to gather scientific data of the area in the disciplines of geology, geography, biology, and botany, and to gather

enough scientific specimens to make a museum which would be among the finest of its kind in the United States.

On December 21, 1899 a vote was taken by general authorities of the Church and President Cluff was authorized to organize the expedition he had envisioned. The 20-25 men selected were each to be called by Church authority to the expedition. The original plan was to have the expedition be a joint church and academy sponsored mission.

It took nearly four months to organize the expedition, to ready the men and their equipment, and to get them on the trail. On April 17, 1900, the group of 24 BYU students and faculty were given a royal send off. Actually, they looked more like a cavalry unit going to war than a scientific expedition. Mounted on horseback, the uniformed troop started out in double file with a flag carrier and bugler at their head and wagons filled with supplies tagging along at the rear.

Each member of the expedition was equipped with a Winchester rifle, cartridge belt, and bowie knife as their basic issue of equipment.

### Slow pace

The expedition zig-zagged along the route of Mormon colonization at a very slow pace. Cluff and his men were treated as heroes in each of the small settlements. Dances and parties were given in their honor wherever they went, and the expedition seemed to make extended stays in towns where the people were particularly receptive.

So slow was their first leg of the journey, that it took three full months for them to finally get to the Mexican border at Nogales.

At the border, two things happened that forced a reorganization of the mission and its personnel. First,

the unexperienced members of the expedition. Reports of some \$2,367.00 duty for the animals and gear he planned to bring into the country.

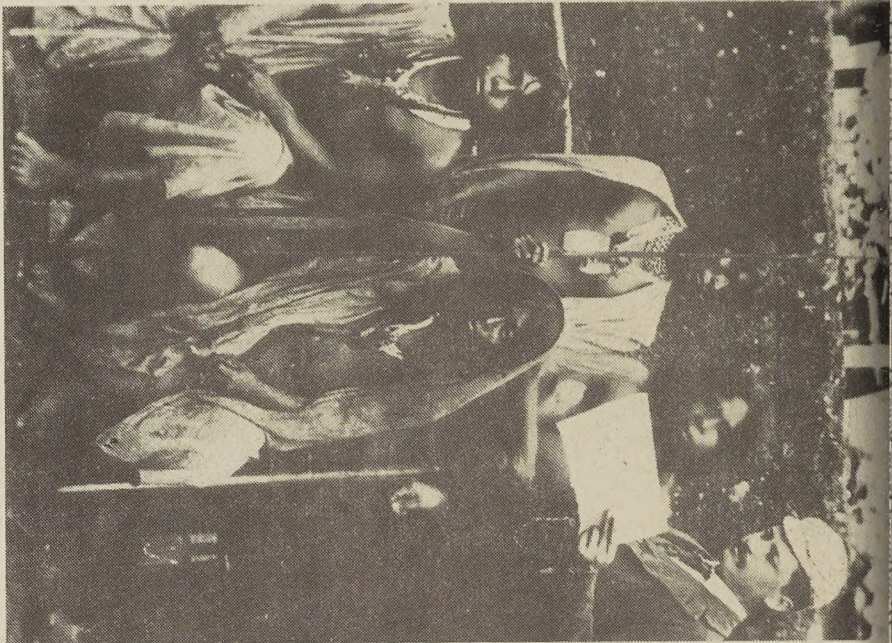
To circumvent this, Cluff was forced to obtain a bond from Mormon land owners in the Mexican-LDS colonies before the journey could continue.

In Mexico, President Joseph F. Smith, then first counselor in the first presidency of the church was attending a conference. He met with Cluff to investigate charges of misconduct by some of the members of the group. President Smith also told Cluff that Church leaders were fearful for the lives of

Disbanded

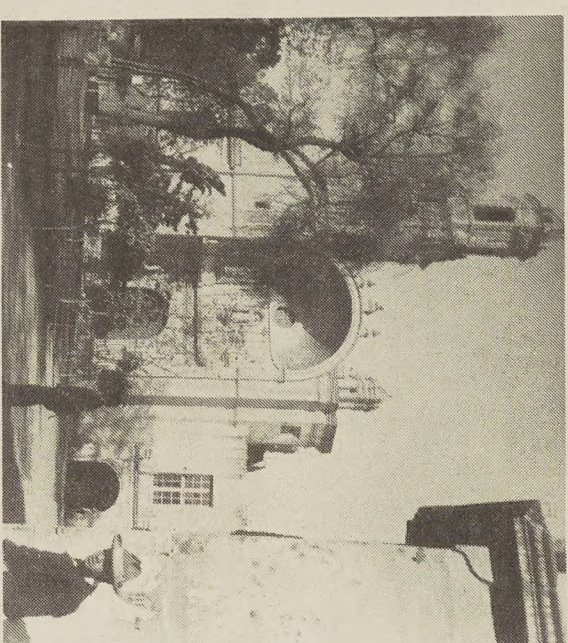
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(Continued on Page 7)



Harold B. Lee Library

Paul Henning studies a group of Indians in Mexico on BYU's expedition to Meso America in 1900.



An unidentified member of the Cluff expedition visits a cathedral in Mexico.

## Displaying themes in pictures

By BILL PADDOCK  
Monday Magazine Writer

Brigham Young University gracefully approaches the final moments of its 100th academic year. Except for the anxious-to-get-it-all-over-with student body nervously waiting to see what finals will bring, the days seem about as calm as spring days should be.

This spring, however, things will not be so calm. A peek just below the university's exterior will reveal a frenzy of creative activities, plans, and last minute hustle... all in preparation for BYU's year-long 100th year birthday celebration.

For over a year now, hundreds of hands and minds have been steadily working toward the 17th and 18th of the month when University officials will open the cornerstone of the Masser building and when President Dallin H. Oaks will read the Centennial Proclamation at the University's 100th year commencement activities.

To some, such as Dr. Lorin Wheelwright and Max Wilson, planning for the centennial has been more than a full time job. As centennial director and chief assistant, the pair have been working out the details of the celebration for over a year and a half.

Dr. Wheelwright, along with input from numerous centennial committees from the various colleges of the university, conceptualized the triple theme of the centennial as, "Fruitful of Truth, Love of God, and Service to Mankind."

Brigham Young University professor of art and design, Alex Darnas made the verbal concept into the symbol of the tree of life which now has been proliferated over campus from the sides of BYU Security vehicles to posters in the Ernest L. Wilkinson Center.

Involvement with the centennial celebration extends to each college of the campus. Each has a centennial committee that has the task of interpreting the themes in terms of the college's participation. The themes, then are that thread which unifies the varied patchwork of projects, exhibitions, and displays.

Centennial Staff Consultant Herb McLean is basically in charge of the main creative projects. The head of a Provo based advertising firm by trade, the tall, graying McLean says

that his input and expertise have been in helping with the visual presentation of the projects.

Max Wilson, who has been with the projects as long as anyone, says that the emphasis on the visual element is to make students, alumni, and others interested in the university, aware of the heritage and history of the school. "It is also to show them what the school is doing now, and what can be expected in the future." We are looking for thousands of visitors this year," he adds.

Centennial visitors, in fact will certainly not want for things to do while visiting the campus. Throughout the year, different colleges and departments will be holding special centennial related art shows, theater productions, lectures and other varied cultural events.

Basic on the list of things to do and see will be the series of campus tours. Both structured and unstructured, the tours offer a variety of things to do.

Alpha and Omega for all tours will be the Marriott Center. In the northwest corner of the building, students will man the official centennial reception center. These students will give basic orientations and explain what the University has to see on that particular day.

After adding his name to the list of other visitors, the person will be given a specially prepared packet explaining the various activities he can participate in during his visit to the university.

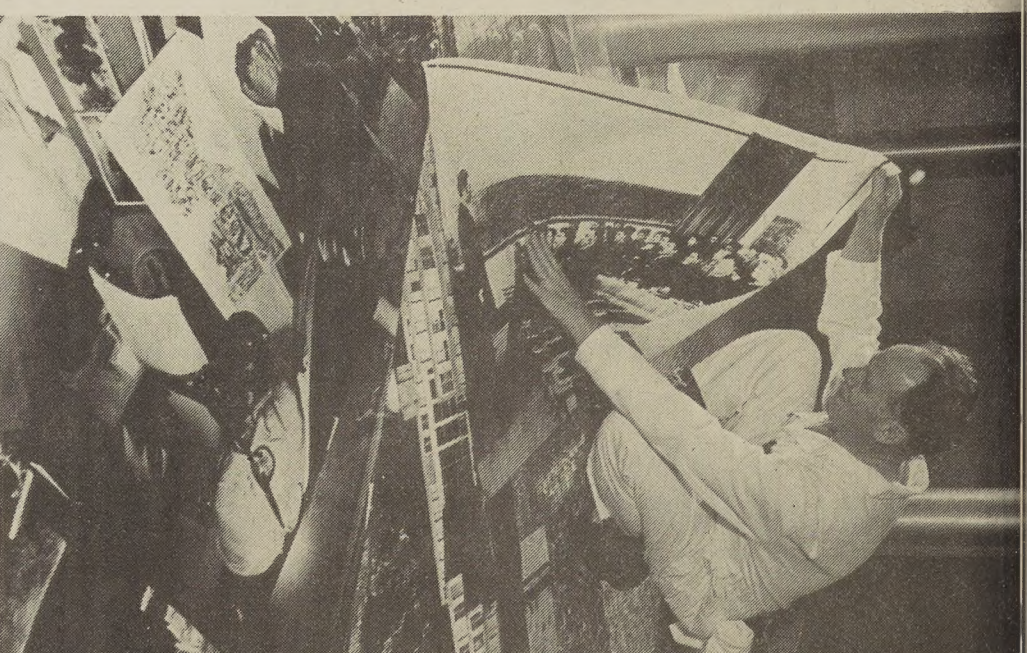
Before he actually goes anywhere, though, a walk through the Marriott Center will give him a basic orientation not only to the centennial themes, but also the history of the university.

To graphically define the three combined themes, the Centennial Committee has been collecting pictures for an 80 foot long pictorial display, which is now being set up at the Marriott Center.

On the south wall, visitors will perhaps take a little more time as they view the "Walk of a Century." The "walk" is a photographic essay, a time-line history, depicting life and major events in the history of Brigham Young University, the Church of Jesus Christ of Latter-day Saints, and the United States of America.

"Literally hundreds of pictures have been collected for this

(Continued on Page 20)



Max Wilson runs another giant-sized print through his make-shift wash in a shower room the late Richards P.E. Building.

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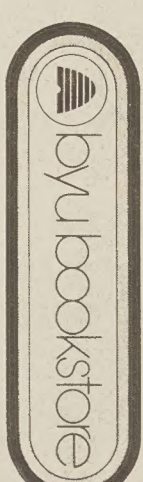
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# Creating Centennial's Sculpture

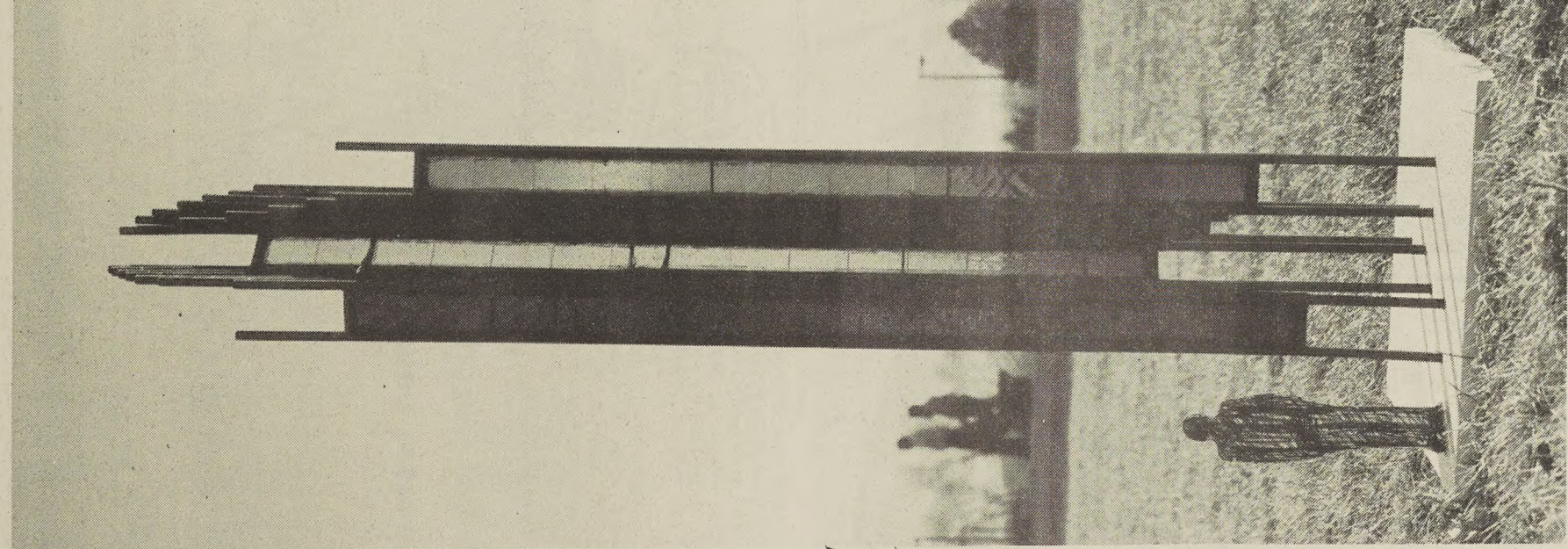
placement of the viewer. Without the aid of the model, Nackos was hard put to describe what it looks like. "It looks totally different from every angle. It should be filled away to become material for BYU's bi-centennial celebration. Two imposing works, however, will become permanent additions to the campus.

The two pieces are impressive sculptures by artists Frank Nackos and Frank Riggs. As announced by President Dallin H. Oaks and ASBYU Pres. Reid Robison, the Nackos work, "The Tree of Wisdom," will be situated between the two sidewalks leading south from the Hais Fine Arts Center. The Riggs sculpture, "Windows of Heaven," will find its home at the south end of the mall between the Widstoe Building and the Engineering Sciences and Technology Building.

Both works are highly symbolic in design and represent a rather progressive departure from Brigham Young's more traditional, structured campus environment. Speaking on the impact of the sculptures, Lorin F. Wheelwright, Chairman of the Centennial Committee, commented, "This is something totally new for our campus. In the past we have commemorated people, not ideas."

Because the pieces are abstract and symbolic, the artists are concerned with how their works will be received. Soft-spoken Frank Nackos is reluctant to place any definitions on his work. "I designed it to be simple and symbolic," he says, "I want it to convey a spirit of optimism, of strength and of reaching upward. It should mean something different to each person."

At its extremities the "Tree of Wisdom" is 14 feet tall, 14 feet long, and 15½ feet wide. It will be constructed from 10 white concrete panels, each one weighing about two tons. The panels are designed to work with the sun and the



us of our covenants and be a thing of inspiration." The logical concern is how such abstract pieces will be accepted by the average student or faculty member. Nackos feels strongly that artists carries only part of the burden for interpretation. "The viewer has an obligation to put forth some effort too. It should be an experience in which the artist contributes symbolism of the structure, his legs and talks on the Church, all my work has a pronounced vertical thrust. I guess it's expressing a feeling of reaching toward Heaven."

As Riggs collects his thoughts he points to the model of the sculpture in his home. "It should be uplifting, a strong expression of what we believe in. Hopefully it will serve as a reminder of our obligation to the Church, to Christ. I hope it will remind

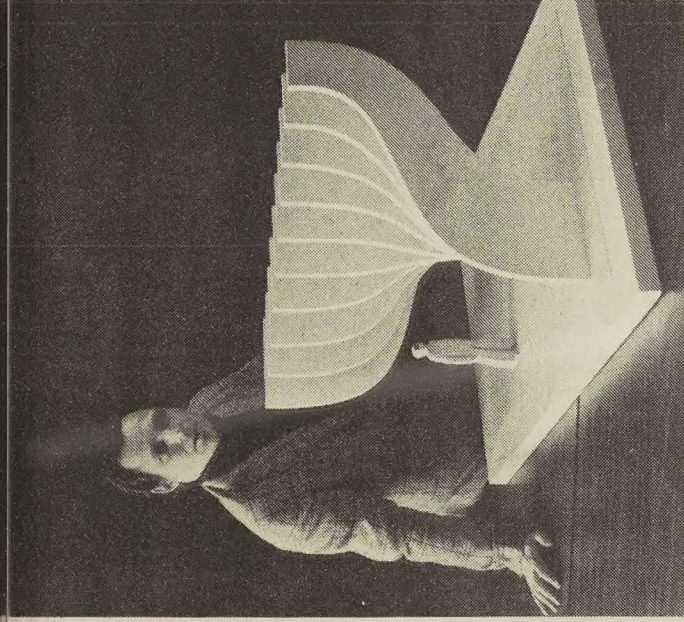
herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

"The Windows of Heaven" is a sculpture of steel and stamed flass which will reach up some 30 feet. Riggs, a convert to the Church crosses his legs and talks on the symbolism of the structure. "It's funny, but since I joined the Church, all my work has a pronounced vertical thrust. I guess it's expressing a feeling of reaching toward Heaven."

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Designer Frank Nackos is the creator of the "Tree of Wisdom" sculpture. The work of art will stand 14 feet tall.

what it is for its shape?" Asked if his sculpture will be hard to interpret, Riggs replied by shifting his model to better catch the light of the overhead lamp. "I would like to think that I have produced something so that the average guy on the street can get something from it."

Asked what the sculptures will do for the campus, Riggs gestured with his hands. "I hope it will come alive with a developing character. Right now, it's a little sterile. I hope we can give it some life, some spirit."

Campus needs more art Dr. Wheelwright commented on the need for more art on the campus. "In the past we have taken care of the nuts and bolts of classwork on campus. We have a beautiful physical plant. Now we can concentrate on filling some of the 35-40 dead spots we have found on campus."

As with most new expressions of creativity the two sculptures will probably by appreciated to varying degrees. The artists both understand this, but hope that in some small way they can help sensitize viewers to abstract expression.

"That's what creativity is all about," says Nackos. "We move to higher levels of appreciation, from thrills to pleasure, to happiness to joy. I think the Lord wants us to move beyond the mediocre, the normal. But that takes time and it takes effort."

Riggs sees the process as a teaching one on the part of the artist. "I would like to see a class on campus that would just bring people to an

awareness of what is around them. The pioneers had that awareness. Just look at the Lion House, the Tabernacle, the Temple. They knew the importance of art in people's lives, the impact of environment. But somehow we've lost it."

For Dr. Wheelwright, the abstractness shouldn't be so difficult to understand. "These are abstractions in structure just as we have abstractions in the gospel. Words like faith, love, testimony, none of them have meaning in themselves. We must supply our own meanings from experiences in our lives. Nothing has value until you care."

Both sculptures are due to be completed in the next few months. Unveiling ceremonies have been tentatively set for August 14 for "The Windows of Heaven" and September 18 for "The Tree of Wisdom." Cost for the two works will be comparatively small and funding will come from this year's centennial class gift.

Ultimately the value of the two sculptures to the campus will depend largely on what the individual students read into them. Perhaps the greatest hope is expressed by Dr. Wheelwright. "We look to the day when these two pieces of art become symbolic of the university itself. Generations will experience these symbols and 20-30 years later they will return and experience the same things, the same feelings represented by these sculptures."

Oberlin organ, a new addition

OBERLIN, Ohio (AP) — The Oberlin College Conservatory of Music has dedicated a new \$200,000 organ. Marie-Claire Alain, French organist, played a recital and E. Power Biggs, American organist, received an honorary doctor of music degree.

The installation of the organ has been in progress since its arrival from the Netherlands in August. It was designed and built by Dirk A. Flenetrop.

The organ contains 4,000 pipes, weighs nine tons, stands 25 feet high and is 18 feet wide. It is constructed in modified Baroque style, with colors red, blue and gold. The organ is a 44-stop mechanical action instrument and is the largest of its kind at an educational institution in the United States.

It was commissioned by the family of Frank C. and Grace Langeland Van Cleef, in memory of George Whitfield Andrews, a student and later faculty member at Oberlin from 1870 to 1931.

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On August 14, 1900, after selling many provisions and extra gear, nine men . . . now without any help from either the Academy or the Church, crossed the border and began a wild and woolly journey through some of the most forbidding some of the most forbidding

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selected to the main party to complete the mission had every way possible. Not only were the members plagued by illness and starvation, but they were bitten by snakes and scorpions. Without many real roads to travel, they slowly made their way through wild, bridgeless rivers and over trailless mountain passes. Nature seemed to be against them. They also had to contend with revolutionary government soldiers in the same country. Encounters with thieves and hostile Indians were not uncommon. There were also stories of the expedition being thrown into jail, shot at, and accused of murder.

For example, once in Guatemala, President Cluff and Walter Tolton, another member of the expedition took an extended side trip to see the ruins of Quirigua. Upon returning, they found three of their companions in jail and accused of murder. An American had been implicated in a recent murder in the city of Jocotin, and being Americans, the three explorers were made suspect, thrown into jail and accused of the murder.

A Catholic Priest, one who incidentally had lived for some time in Utah and who spoke perfect English, was responsible for their release, and the group was soon reunited.

In that same hour, however, a group of policemen arrested Cluff and

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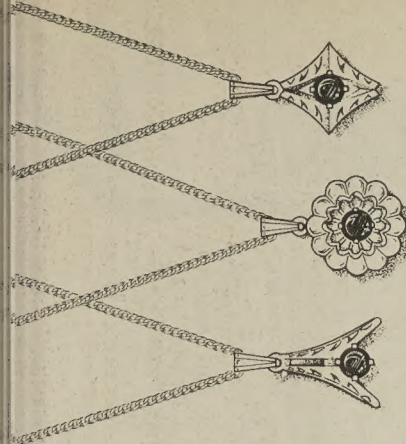
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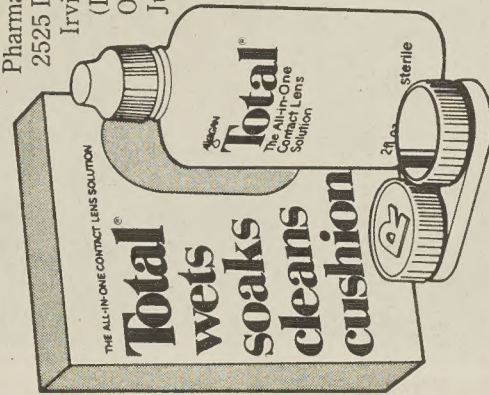
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(Continued from Page 1)

example, to see displays not only from BYU students, who represent 77 different tribes, but from the best museums across the country and a written history of students at BYU. "We want to tell the story of the Indian student here at BYU," he muses, "there are many Indian students who have graduated from here—that have become very successful."

For example, Osley Saunooke a former BYU Indian student is now the director of Indian affairs in Florida. In like manner, David Lester another Indian alumni is the President of Urban Indian Development in Los Angeles and Martin Seneca is a leader in the Bureau of Indian leaders at BYU. John Maestas, a Pueblo Indian is Assistant Co-ordinator of Services and projects. Dr. Tom Sawyer a half Cherokee has a list of accomplishments of Indians, he points to the fact that ten years ago there were only forty-five Indian students at BYU and now there are over five-hundred and growing.

A rapid period of growth came between the periods of 1968-70. This is when Rondo Harmon, Chairman of the Indian Education Department with only two secretaries to assist him recruited many Indian students through.

In that two year period the Indian student population had increased to 500. "During this time the Indian program was on trial as far as the university was concerned and they wanted to see if we could achieve what we thought we could," said Harmon.

He went on to say the cooperation and special spirit between the Indian Education Department, the general curriculum faculty, the Dean of the college and the quality of the carefully picked teachers in the classroom made the program a success. In 1971 the BYU Indian students fittingly awarded him the Feather and Scroll Award inscribed with "You have earned your feather."

For all this new situation, and the impressive numerical statistics, there are also some added interesting results. According to Dr. Sawyer, "Only 3.5 per cent of all Indian Students who enter college in the U.S. graduate. At BYU it is 20 per cent and that percentage is going up continually." Not only that, he says, "we have the largest Indian student body in the United States and that includes such universities as the University of New Mexico, University of Arizona, and Arizona State."

The history of the Indian student at BYU is not very old. 1950 was the first time the Tribe of Many Feathers was organized. "In the summer of 1950, a group of returned Indian missionaries, acting on a suggestion by Golden R. Buchanan, Church Co-ordinator of Indian affairs, began planning a campus organization for Indian students. In the fall of that year a constitution was written and the Tribe of Many Feathers came into being," said Dr. Con Osborne, Assistant Professor of Indian Education. He also said, since that time, with periods of ups and downs, the Tribe of

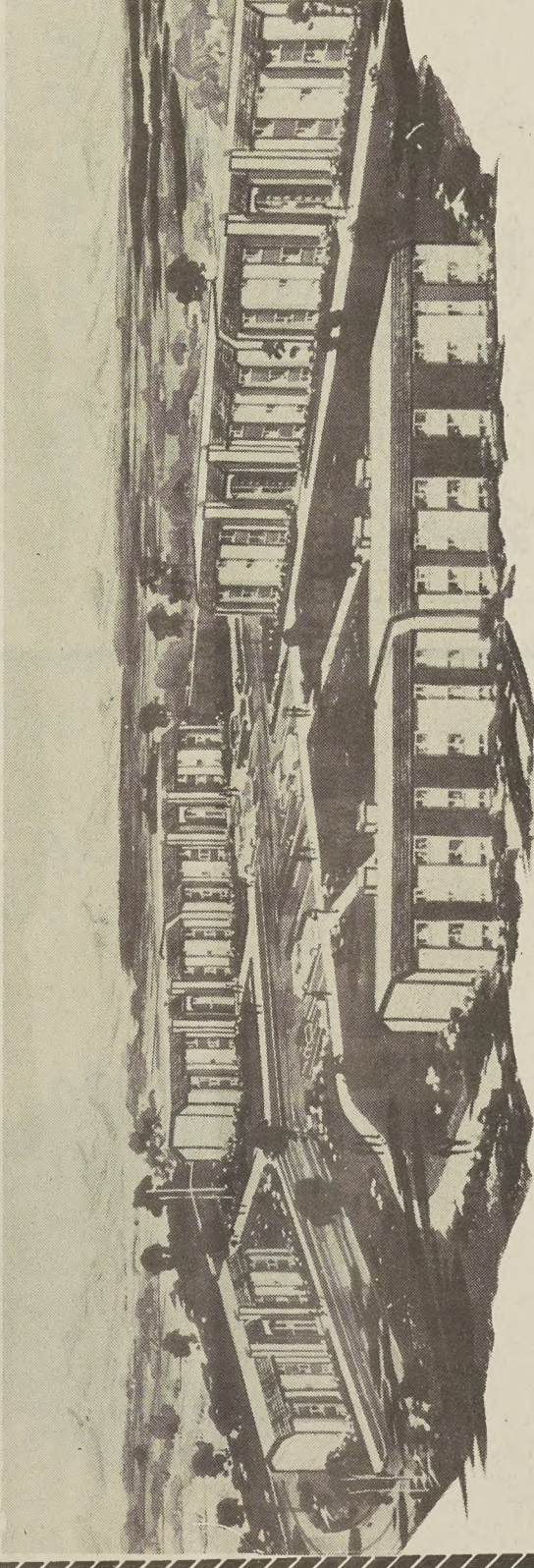
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(Continued from Page 9)

most obvious results of the expedition were that it awoke a sleeping interest of Mormon scholars in the lands and people of Central and South America.

### Failure?

The mission was both a success and a failure. Though great numbers of specimens found their way to the Academy, many were eventually lost or destroyed. Though the expedition did find many "evidences" of the Book of Mormon cultures, the explorers were unable to properly evaluate their findings.

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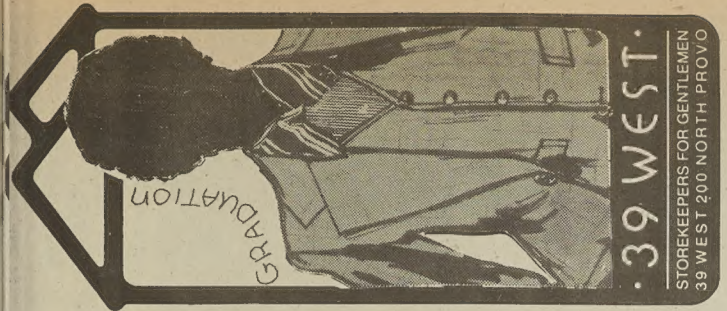
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Though a full seventy-five years have now passed from the time Cluff and his band left Provo, time has not dimmed the heroic spirit under which the explorers left.

Though to some the whole venture seemed foolish and fruitless, the Brigham Young Academy's South American Exploring Expedition stands out as a courageous example of the University's centennial theme of "Love of God, Pursuit of truth, and Service to mankind."

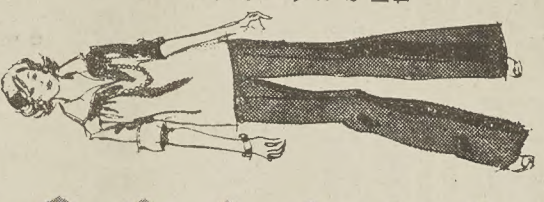
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## The Tanner years...

# Vasco started at BYU in 1909

By KEN SHELTON  
*Monday Magazine Editor*

The Criminal Building is a notorious office. It rests on an old military barracks foundation (the former President Ernest L. Wilkinson billeted. The Lamentaries now occupy the lounge and lend dignity to the dwelling. A dictatorship exists upstairs; one side is smartly decked out with the color and design of the interior decorating offices, while the other side features fossils, stuffed animals and the smell of formaldehyde. On this floor, one can sense the passing of time and almost hear the crisp "tick" coming off the modern wall and the resonant "tock" rebounding off the traditional wall. Time, indeed, has taken its toll.

**Native to environment**

It is here, in the formallydehyde section of the building, that Dr. Vasso Tanner resides. He is native to the environment having first entered the university back in the days of President Brimhall. His office interior is decorated with aging books and browning papers, but all of it, including the man himself, is remarkably well organized and preserved.

Visitors from the outside world have to feel like they were entering something of a time capsule when entering Tanner's office. His desk calendar stops at the date July 30, 1943. The desk itself appears to be older than either the man or the building. Included in the shelved documents are such rarities as an original edition *Book of Mormon*. But, for the most part, the shelves are stocked with scientific works, and the visitor gets the feeling that much of the content has been chewed and digested by the man and that its nutrient sustains him, keeps him ticking and talking.

"If I were to pass on," he says, "what difference would it make? Time would continue to pass and float along."

But not without turning a bone in the Brimhall Building. For these, Tanner is an institution. People set their clocks by him. He rises at 6 a.m. and is usually to work in the office by 7 a.m. Not bad for a man in his middle eighties. Sure — he puts in his hours and still gets involved in community concerns. Last week, he spent one morning discussing flood control with city officials. He headed the Forest Service Flood Control Committee for 30 years.

Tanner is the right man to check a flood. He's a very deliberate and methodical man: he hunts and picks on the typewriter and pecks by following his finger across a line. And yet, the man has written more than 6 volumes and hundreds of professional papers. Moreover, he has almost single-handedly built up one of the best university insect collections in the nation and has contributed thousands of personal dollars to improve BYU's science library.

"A good library," says Tanner, "is an indispensable part of a scholar's endeavors. A faculty must be research-minded and yet cognizant of the student in the classroom." Tanner first enrolled as a student at BYU

In 1909, He clearly recalls the stirring address of President Brimhall: "His talks were always fluent and pointed. He often spoke of President Measer as a man of integrity, one who could draw an imaginary circle around himself and be as confined as he were in a brick building." Tanner pauses for a moment, and then he reaches into a shirt pocket and pulls out a piece of paper and begins reading: "The greatest need at this institution is for the faculty to teach integrity and the golden rule to their students by example. If the Faculty administration take the way, the students will surely follow."

Tanner pockets the not. The man is amazing that way. Somehow, he has something in mind or in his pocket, or a

least within reach, that suits the occasion. And, he knows exactly where everything is. he's a good bet to put his finger on it in seconds. His mind and matters are well catalogued and classified.

He continues, "The leaders of this institution have been great men — men who have had to bear the budget and be under the scrutiny of the Trethron and able to justify expenses in terms of the end product, the students. And it is up to the faculty to put into the lives of the students the thoughts, spirit, and philosophy of our leaders."

**Team man**  
Dr. Tanner is very much a team man. "When I came back to this university in 1925 to teach," he says, "I came with the understanding that I would do something about accumulating a collection of plants and animals." He has done something about

it, all right. For starters, he spent his summers in the field. "I'm convinced a person can't know the heavens and the things of th earth unless he deals with them," says Tanner. And, he has been dealing with them for a half century, attending with his vocation with velleance. "A person's environment makes up a major part of his life...and a lack of acquaintance with every facet of his environment will hinder him in this quest to know and appreciate life."

Tanner, for all his years and learning, still manages to get his kicks out of life. He'll put on a bullet proof vest before allowing a photographer to shoot his picture. The bodyguard is sly and the mind is sharp. He is a man of integrity, to be sure, and yet he is a man of many circles, of many disciplines. "A naturalist" is what he calls himself, not that he's hooked on grapes but on the Natural Sciences.

### Darwin Influence

The discussion has brought Darwin to

mind. Deftly, Tanner fishes out a paper from his files, one with a centennial ring to it—"Darwin after 100 years." Tanner wrote it more to it, "Darwin after 100 years." Tanner wrote it and knows right where to

ture. Charles Darwin has done more than any other man to unify sciences," he reads. "His impact is felt in all fields: psychology, history, anthropology, astrology, Porrology, biology to philosophy, there can be no question that man is related to the animals. He is one of them, but he is much more than an animal. He can go beyond that environment. And he has spiritual and psychic characteristics which need to be explained as much as the evolution of his body. There are possibilities of evolving to a place where we more clearly understand God and the divinity within us."

**BVU Destiny**

Tanner stops his reading to draw an analogy to BVU's destiny. "Physically, we have the potential and the training to become one of the great scholastic institutions of the land. We have a good body of brick and mortar. What we now need is to be more exciting. I believe we have the training and the understanding to shape human conduct and influence the spiritual side. And this university is great because it is fundamentally focused on that development of the spiritual and psychological side of man. . . . and on an understanding of the inner self."

After nearly 100 years, Dr. Vaso Tanner and Brigham Young University, like Darwin are holding up well. Evolution continues. The physical body appears almost fully grown, but the spiritual body is yet developing. And, Tanner is still very much part of it. He is still generating power and light to his community as he has done for decades. His glory, and that of God's, is intelligence, or in other words, light and truth.



Photo by Nelson Wadsworth  
Ramona Nez and John Maestas view Indian artifacts and jewelry being displayed during the Centennial year.

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past with the future

BY REUBEN ESPINOZA  
*Monday Magazine Writer*

After the many outstanding success stories of Indian students at BYU, there are many members of the student body, alumni, and friends of the university who are awaiting the story of the Indian student to be told as part of the BYU Centennial celebration.

The Indian students part in the celebration is being commemorated not so much to show that they are here, but that they are progressing just as well as the rest of the university.

the BYU centennial, seems to reflect the progress of the Indian student at BYU. His office, pleasant and efficient with a modern secretary, still reflects much of the cultural heritage of the Indian. Setting down the phone, Maestas gives a gentle order to his secretary, and says something to a listener behind the half-closed door. Quickly the door opens and out he steps, dressed with fashionable attention to his appearance and reflecting his Indian heritage with a heavy silver and turquoise ring and bracelet. "I'll be glad to help you," Maestas says, as he looks toward the inside of the office which is covered with Indian artifacts, a headress, paintings, pottery and other objects of interest. "There are lots of people involved in this, and lots of people can help you, just let me know what you want." His secretary agrees, yet she says, "If you want anything done, you wait and talk to Brother Maestas, he knows everything that is going on around here." No one, least of all Maestas is surprised that the Indian students will have much to contribute to the BYU Centennial.

The Indian students' part in the celebration will include a small display in the Wilkinson Center as a preliminary to a larger display of artifacts of various groups of tribes from different areas of the United

States according to Dr. Thomas E. Sawyer, Co-ordinator of Indian Services and Programs. Also included will be arts, crafts and paintings done by BYU Indian students. In addition, he said that there would be audio cassette recordings of messages from Indian students expressing their views and feelings in relation to their experience at BYU. The center for the main display is considered to be an exclusive place to have an exhibit. It is the Marriott Center, no less, and is headed up by Dr. Sawyer. Since he is calling the shots, he wants the best.

Dr. Sawyer hopes, for

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SPEECHES OF THE YEAR 1974

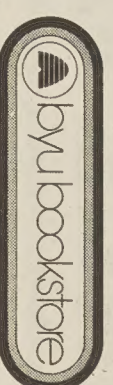
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## Romance with a chuckle

By ROBERT GARRICK  
*Monday Magazine Film Editor*

"Alice Doesn't Live Here Anymore," currently playing at the Mal, has several unique features to recommend it. It is, essentially, a woman's film, but Martin Scorsese, the director, has transformed a typical melodramatic story into a tour of the Tucson bars and a general light-comic study of human decadence and incompetence. Frank Capra would have been the ideal director for the script, but Scorsese has made a film that is fascinating because of the counterpoint involved. "Alice Doesn't Live Here Anymore" is also the only film of last year that prominently displays a "Book of Mormon" in an Arizona motel desk drawer—watch for it carefully. Rumor has it that the film is a secret product of the BYU Motion Picture Studio.

Ellen Burstyn, the star of the film who one week ago won the Academy Award as

a determined woman in action, is taken on a cyclical voyage throughout the film. It opens, stunningly, in a highly stylized red-tinted scene of a woman's life.

"Alice Doesn't Live Here Anymore" opens with a square-screen Warner Brothers plaque, so reminiscent of forties Bette Davis melodrama that one almost wants to cry. Old fashioned credits are currently in vogue—"China-town," opened with black-and-white titles, and "The Sting" had the 1930s Univers logo at the beginning. For someone who knows anything at all about movies, any credits do an incredible job of placing a film in its proper historical period. In "Alice," the opening credits represent the time of torch-songs and soapy movies that Alice wants to return to.

This is one of the half-dozen best films of 1974, and Martin Scorsese is a director to be reckoned with. His last film, "Mean Streets," was a tremendous critical success that didn't sell to the public. Scorsese knows how to use a camera to tell a story. In "Alice" he uses long tracking and boom shots to scan a city, as well as hand-held shots for sloppiness in sloppy domestic scenes. Scorsese also achieves some beautiful effects with over-exposure in outdoor work. His images always match the mood of the location, whether out in nature or in a sleazy bar. He has created a new type of woman's film—a romantic story with an underlying chuckle of sarcasm—and Scorsese will be heard from in the future.

## Letters have

## new pictures

NEW YORK (AP)—A Swedish firm has come up with a clever way to give business letters more zing: photos on the letterheads depicting the mood of the sender.

The idea was reported in a recent issue of *Modern Photography* magazine.

## of people

## in motion

Editors Note: The book reviewed in this column is mentioned in the story on the following page.

By NORMA KING  
*Utah Valley Staff Writer*

If the student in college, high school or grade school is tired of learning about Utah History, or how John Smith visited Pocahontas, perhaps a change to Provo history would be more applicable and interesting.

In the book, "Provo, a story of a people in motion," by Marilyn M. Miller and John C. Moffitt, the history of Provo is outlined from its inception by the Mormon pioneers directed by Brigham Young to the present.

The book is a heart-warming text full of interesting facts about who lived in Provo for the past century and how the inhabitants changed the rugged Utah Valley, originally inhabited by the Indians to a land teeming with life, industry and culture.

Almost every page in the book contains a reproduction of old and recent photographs of the Provo area during the past 100 years. The photos along with a descriptive story of Utah Valley brings the area into the history of Utah.

Beginning with Brigham Young's conversation with Jim Bridger and concluding with a picture of the Mormon Temple, the reader sifts through mounds of historical data.

Although interesting, at times, a book recording history usually has its moments of boredom. Due to the vast area of facts covered by the 106 page book, the reader does find himself looking with more interest at the photographs on occasion rather than reading. Because of this, few readers will be able to start at one end of the book and read all the way through without putting several hours in between.

Authors Miller and Moffitt do a fine job of telling the story. The research done for the book was apparently tremendous. Interesting facts give identity to Provo history and the connection of the early Mormon people here. One chapter tells how a "Bishop of Provo" was appointed for the people. The man was Abraham O. Smoot. Within the pages we find that Provo advanced along with the rest of the world. A boom hit in 1888 and real estate investors mobbed the city. Exorbitant prices for real estate such as \$100 a foot for property on Center Street was common.

BYU's history finds its place within the text and matures along with Utah Valley, as details such as the construction of buildings on campus is included.

The theme behind the book and perhaps one motive of the author's was to point out the importance of the ever-growing Provo in Utah history.

Surely the reader will be astonished by the history of the city and take a new pride in a valley said by Jim Bridger to be the choicest land in the area.

# Fakler's

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374-2800  
Provo

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Orem

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798-3760  
Spanish Fork

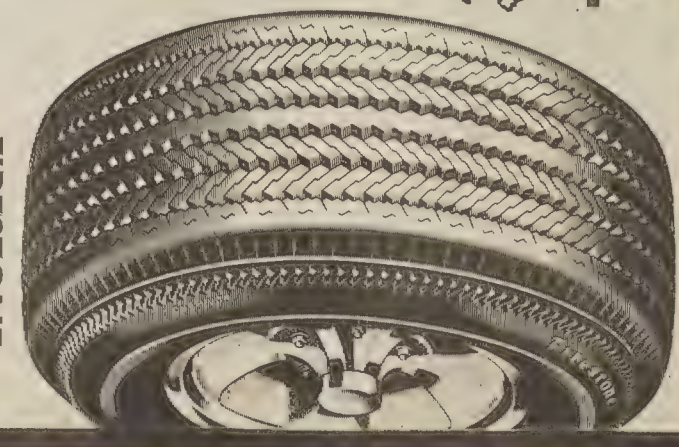
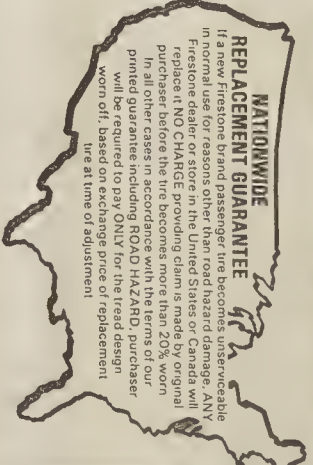
109 E. 100 N.  
756-2951  
American Fork

# Firestone TIRE SALE

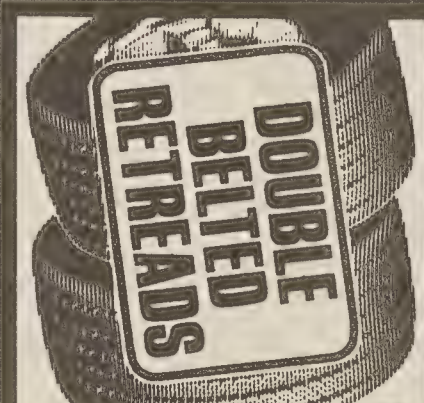
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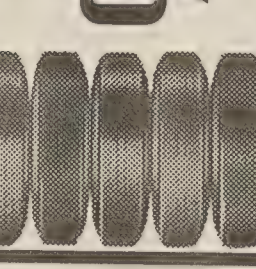
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By JANELLE BROWN  
Monday Magazine Writer

They called it the Bottomless Pit. It wasn't much to look at, just a two foot wide crack in the bedrock that twisted almost straight down and blackened out of sight. The remnants of a crude barbed wire and a wood ladder dangling from the edge told of an earlier descent into its depths. Kent Compton must have had this earlier expedition on his mind as he lowered himself on a pulley and steel cable system into the hole and disappeared into the darkness, not then knowing that the account of that first attempt would turn out to be as twisted as the rusted and useless wire that remained.

"Many rumors about caves have their basis in fact," said Compton, a BYU student who serves as captain of the Utah County Search and Rescue team. "It's just with time they get embellished and exaggerated until they're completely bent out of shape."

The tale of a cave whose bottom had never been found turned out to be such a product of fact, fantasy and imagination, as Compton and his fellow rescue team members discovered for themselves last summer. The rumor spread from person to person, and was finally reported in the Uinta National Forest Service. It told of a cave high on Mt. Timpanogas, in front of Mt. Timpanogas, so deep and wide that an attempt to find its bottom was abandoned after a party had descended over 600 feet. Stories circulating said the party had entered a void so enormous that sides and bottom could not be seen even when a flashlight was used to search for the rock beyond the blackness. Finally, the Search and Rescue team decided to investigate the cave to see if the rumors were true. It collected elaborate and sophisticated equipment, including a wired telephone system and 1200 feet of steel cable, and set out for the area.

"It bottomed out after 263 feet," Compton said, sounding both amused and a little disgusted. "The widest it ever got was about six feet. It was the flintiest cave I've ever been in. The sweaters I wore down it still aren't clean."

And yet, Compton isn't at all convinced that the bottomless pit actually ends at that point. "There was a six inch wide crack leading downward at the caves bottom. I threw a rock down it, but the sound was so distorted it's impossible to tell how far it really went. There was nothing resembling the huge void we were told about."

It wasn't the first cave that turned out to be less than it was built up to be, and it probably won't be the last. Compton mentioned there, McDonald says several groups, including spelunkers, exaggeration as a principle

reason for fabulous tales. Several spelunkers and Forest Service personnel, added ignorance on the part of the person as to what he is really looking at as a reason for the rumors, as well as an attempt by concerned outdoorsmen to protect one of the most fragile and beautiful phenomena in nature, the cave.

Ralph McDonald is a tall, soft spoken Forest Service employee who says with a slight grin that his official title is "supervisory technician." Involved in a variety of projects concerning Uinta National Forest, he concedes that there are probably a number of caves in the area which have not been discovered. He also has a colorful supply of half-baked rumors about several grottoes that someone heard "from a friend's friend whose uncle talked to some guy who's heard it from the horse's mouth," but McDonald says he won't get too worried about them until he sees some solid facts.

"Anyone can discover a cave, but it's usually hunters, ranchers, hikers, people who are out in the mountains who find them," he said. "One account of a cave I've heard about from several people tells about a rancher who runs cattle over a big area in the foothills. While looking for an animal one day, he came across a big opening that was grown over with brush and trees. Half a dozen people say they know where it is, but that's as far as the story goes."

Another rumor McDonald has been exposed to talks about a cave that is larger and more beautiful than Timpanogos Cave. A cave that contains gem quality travertine has been talked about for years, but McDonald says he can't find anyone who will take him to it.

McDonald says he's been involved in a slight cave mystery of his own. It happened during the summer when he was doing some range work on the rocky face of Timpanogos Mountain and had stopped in a clearing to take a lunch break.

"I noticed the grass near me waving as if the wind was blowing, but it was a perfectly calm day," he recalled. A quick investigation of the area showed that the source of the breeze appeared to be from a group of rocks nearby, although no opening beneath them was apparent. The air was quite cold, McDonald said, estimating its temperature at about 47 degrees.

"During the winter the snow around the same spot melts from the warm gust of air," McDonald said. "In all likelihood there is a cave somewhere in back of those rocks, but so far we haven't been able to locate the opening."

If a cave is discovered there, McDonald says several groups, including spelunkers, exaggeration as a principle

archaeologists, geologists and the Forest Service would probably be interested in investigating further. "This is one of the reasons we are interested in seeing these areas protected," he said. "Not only can they be dangerous if ill-equipped, inexperienced parties try to enter them, but they can be damaged very easily by careless or unknowing parties."

Spanish Moss is a cave east of Provo that can only be entered by those possessing the key that will unlock the heavy gate blocking the entrance. The gate was not installed to keep well equipped, responsible parties from enjoying the beauty inside, but as a necessary safeguard to protect people from the cave and the cave from people.

The cave was discovered several years ago by a BYU student named Terry Meisner, but McDonald says he had discovered until he had contacted the Forest Service and the necessary protective measures had been initiated. Now all parties who wish to enter the cave can obtain a key from the Forest Service, a process that will hopefully prevent both vandalism and accidents. The system sounds like a good one, but there have been a few problems. "Someone made some copies of the key and entered without the knowledge of the Forest Service," McDonald said. "We also had some people that dug around the gate to get in."

The result has been a degree of damage to the fragile, irreplaceable formations in the interior. "I was in the fifth group that entered Spanish Moss about six years ago," Compton said. "The cave was in pristine condition at that time, but several choice formations have now been destroyed."

McDonald told of an experienced party that had entered Spanish Moss Cave by descending a rope without first obtaining permission from the Forest Service to enter the cave. When the members were ready to leave, they didn't have the strength to climb back up. "They were stuck down there until someone came by and heard them yelling," he said. "This is just one of the reasons we protect Spanish Moss."

While the Forest Service retains the responsibility for seeing caves on national forest land protected, as well as recording the discovery of any new caves McDonald says the local group, the Timpanogos Grotto Club, has been instrumental in both tracking down cave rumors and working to protect caves.

Al Carlisle is president elect of Timp Grotto as well as a part time BYU professor in the psychology department and a psychologist at Utah State Prison. Like his fellow club members, Carlisle's involvement with caves is not limited to occasional spelunking trips, but includes a concern with the

future of caves long after he has left them for other interests.

"We don't exactly broadcast the area of caves," Carlisle said. "There are several good reasons for this, including the fact that formations in caves are often so delicate that they just can't tolerate large groups of people, especially if those people don't know what to watch for."

As a skilled and organized group, the Grotto Club is in a good position to investigate any rumors of cave possibilities, although Carlisle says that unless there is more to go on than a vague story, they don't usually attempt to find it.

These 'discoveries' get exaggerated as they are handed from person to person," he said. "This is one of the main reasons there are so many rumors floating around."

Even with the efforts of the Forest Service, the Grotto Club, and the other skilled groups like the BYU Alpine Club in dealing with caves, there is likely to be a plentiful supply of undocumented stories in at least the immediate future. In a world of decreasing frontiers, the idea of a secret, underground discovery seems almost irresistible. Most of the rumors will probably turn out to be groundless, but perhaps a few will lead to real treasures which will then need to be protected and regulated. It is very possible that a few of these rumors spring from the very groups interested and qualified to see them protected. Perhaps like Terry Meisner and Spanish Moss Cave, other concerned persons are keeping their discoveries as quiet as possible until they are sure proper measures will be taken to insure the cave will remain undisturbed.

At least skeptics can turn to one legend. The Bottomless Pit story, as being an example of a rumor that was proved completely false. Well, almost completely. After all, Compton did say that there was a six inch crack at the bottom of the cave and he did hear the rock he threw bounce down into the depths, and who can really say how far it went?

Fantastic rumors have doubtlessly been constructed on threads as slim as this one. Maybe it's possible there's a "bottomless pit" after all. You'd have to be leprechaun size or blast a hole into the floor in order to keep going past the 263 feet mark, but if it's as vast as the rumors about it make it out to be, it would probably be worth the trouble.



Some caves are hazardous and require special equipment to enter them.



The beautiful and pristine condition of many caves can be easily damaged by inexperienced explorers.



# Monday Magazine

A Weekly Publication of the Daily Universe

Vol. 28 No. 143

Monday, April 14, 1975

Brigham Young University

Section Two

(see story on page 44)

## Spelunking













Members of 1905 surveying class pose with instruments for photo grapher.



Civil engineering students reconstruct the 1905 scene. Seventy years has brought little change in surveying equipment.

## Ah... Yesteryear!

For students at Brigham Young University, some things just never seem to change.

In 1900, students banded together to raise funds for a new gymnasium. Today they give to build a new addition to the library.

Though there were no standards for length of hair in 1901, students caught chewing gum were guilty of fines from five to twenty-five cents.

A recent devotional speaker talked about the importance of family relationships, and three quarters of a century ago the March 1, 1901 issue of the White and Blue related that, "President Joseph F. Smith lectured before the parent's class last Thursday evening on the influence of mother in the home."

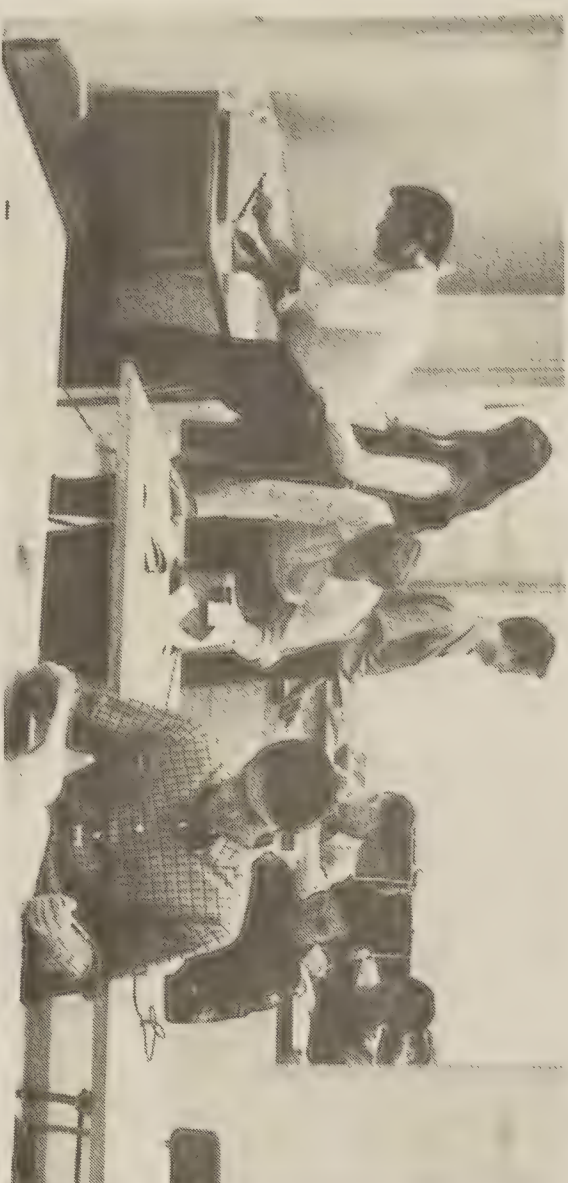
Some things today, though are quite different. Single males seem to have better pickings than single females. There are more women than men. Perhaps some of today's coeds might have found things easier in 1900. An article in the December issue of the White and Blue says, "Competition is getting close. There are in the academy about five boys for every girl. The boys realize this and are beginning to look sharp." This year's Mormon Airt Ball was probably the start of the year. In 1902 the class of 1904 sponsored a "Grand Ball." Advertisements billed the dance as the event of the season "...with... attractive decorations, electric fans and free use of telephones for the evening."

At the end of 1901, articles in the student newspaper praised the growth of the Brigham Young Academy. "The Academy may well be proud of her fame," the paper says, "there are representatives in school from nine states and three foreign nations." Today, the university bulges with over 25,000 students representing every state and numerous foreign countries.

At BYU there will probably be a donation to pay and a standard to obey. And, as time goes on, it seems that some of these things just never seem to change.



Bookkeepers about the turn of century tend to business in an unidentified classroom of BY Academy.



Masters of Accountancy students sum up their studies in accounting lab of JKB.



Drafting students of BY Academy solve problems of perspective and line around the turn of the Century.



The perspective has changed little for today's drafting students shown in their ESTB classroom.

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"Saturday's Warrior" composer Lex Azevedo (left) and author and lyricist Doug Stewart review plans for their next musical production "Morning Watch."

# FOOTPRINTS

## OFF FREEDOM

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Wednesday, April 16th  
de Jong Concert Hall 8 p.m.  
Brigham Young University Air Force ROTC

Over a five-week period, the LDS musical "Saturday's Warrior" has played to more than 24,000 people at the Spanish Fork High School Auditorium. Each show has been a sell-out.

"And it's not over yet," says director Nordan Jacobs. "Increasing demand is pushing the show into one extension after another." Jacobs reports that "Warrior" has been extended to April 26, and that tickets are available.

"People are looking for entertainment that uplifts and inspires," says writer Doug Stewart, accounting for the success of the show. Another production of "Warrior," featuring members of the Lettermen, King Family, and the Ray Coniff singers, has enjoyed similar success in a seven-week run in Los Angeles, Calif.

Stewart and composer Lex de Azevedo have written a new musical called "Morning Watch," which will be produced in Utah next year. Meanwhile, their new company, Omega Productions Inc., will be doing productions of "The Order is Love," and "A Day A Night & A Day."

## Arizona Temple

### dedication

The newly remodeled Arizona LDS Temple will be re-dedicated in solemn ceremonies which will be repeated seven times Tuesday and Wednesday.

President Spencer W. Kimball will pronounce the dedicatory prayer and conduct each of the services. Some 205,000 persons toured the temple during a recent public open house.

The dedicatory services are scheduled to begin at 9:30 a.m., 1:00 p.m., and 4:30 p.m. on Tuesday, and 7:00 a.m., 9:30 a.m., 1:00 p.m., and 4:30 p.m. on Wednesday in the Temple's Celestial Room. Each service will be of approximately 90 minutes duration with the exception of the 7:00 a.m. session on Wednesday which will be shorter.

## Banyan sale

Centennial Banyans are still being distributed in the Wilkinson Center cloakroom, behind the Candy Jar on the second floor.

Many students who are not sure whether or not they purchased the yearbook should check the master list, said Jane McCluskey, editor. Just bring your ID card to the cloakroom. If your name is on the list you can get your yearbook.

## Final exam schedule

FINAL EXAMINATION SCHEDULE FOR WINTER SEMESTER 1975  
(For classes of three credit hours and above)

Classes meeting Daily, MTWTF, MTTHF, MWF, MW, MF, M, W OR F

Regular Class Recitation Hour	Date of Final Exam	Time of Final Exam
7 a.m.	Tuesday, April 15	7 p.m. - 10 p.m.
8 a.m.	Tuesday, April 15	7 a.m. - 10 a.m.
9 a.m.	Wednesday, April 16	7 a.m. - 10 a.m.
10 a.m.	Wednesday, April 16	1 p.m. - 4 p.m.
11 a.m.	Thursday, April 17	10 a.m. - 1 p.m.
noon	Thursday, April 17	7 p.m. - 10 p.m.
1 p.m.	Thursday, April 17	4 p.m. - 7 p.m.
2 p.m.	Thursday, April 17	7 p.m. - 10 a.m.
3 p.m.	Thursday, April 17	7 a.m. - 10 a.m.
4 p.m.	Thursday, April 17	

Classes meeting TTHF, TTHS, TTH, T or TH

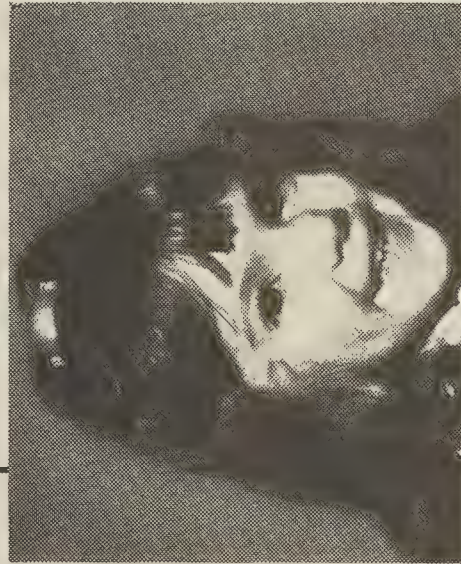
7 a.m.	Thursday, April 17	10 a.m. - 1 p.m.
8 a.m.	Thursday, April 17	7 a.m. - 10 a.m.
9 a.m.	Thursday, April 17	10 a.m. - 1 p.m.
11 a.m.	Thursday, April 17	1 p.m. - 4 p.m.
noon	Thursday, April 17	7 a.m. - 10 a.m.
1 p.m.	Thursday, April 17	4 p.m. - 7 p.m.
2 p.m.	Thursday, April 17	10 a.m. - 1 p.m.
3 p.m.	Thursday, April 17	4 p.m. - 7 p.m.

### DEPARTMENTAL EXAMINATIONS

Math 305, 306	Saturday, April 12	10 a.m. - 1 p.m.
Health 130	Saturday, April 12	7 a.m. - 10 a.m.
Chemistry 100 (Sections 2 & 4)	Saturday, April 12	1 p.m. - 4 p.m.
281 (Section 1)	Saturday, April 12	4 p.m. - 7 p.m.
Microbiology 121L, 322		

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# Surveying Utah's snow

By STEVEN G. HUNT  
Monday Magazine Writer

Utah's white gold will bring thousands of skiing enthusiasts to the slopes of the snow-covered mountains of the state this year, but few of them will realize the snow they are skiing on will, in many cases, also provide the water they will need for drinking, swimming, fishing, irrigating or manufacturing for the rest of the year.

Few people, yet, are aware that there is a way to determine just how much water there is going to be this summer or the process involved in forecasting that information.

According to an agriculture information bulletin, snow surveying and water supply forecasting, as a federally coordinated operation, began in 1935. Since then, funds have been provided to the U.S. Department of Agriculture for taking snow surveys. Presently, the snow surveys are coordinated by the USDA's Soil Conservation Service (SCS).

Utah is part of the SCS's Westwide Snow Course Network which includes, in addition to the beehive state, Alaska, Arizona, Colorado, New Mexico, Idaho, Oregon, Nevada, Montana, Washington, and Wyoming. Each state is then divided into districts. From the Provo office of the SCS, snow surveys are taken in the 11 mapagons and Nebo districts.

According to Gerald Jorgenson, Provo's district conservationist, "These snow courses range from Timb Divide, to the north, down to Clear Creek Ridge in the Spanish Fork Canyon southeast of Provo." His office is responsible for measuring the snow on 12 snow course sites in this area, with a total of 160 courses measured in Utah altogether.

"Data from the snow courses are collected once a month beginning in January and continue through May," Jorgenson explained.

This year's survey

This year's snow surveys were conducted by Clarke W. Garn, an SCS technician in the Provo office. According to Garn, "It takes about four days at the end of each month to take the 12 snow courses for this area."

For Garn, the typical day of snow surveying begins as he leaves the Provo office and drives to the Utah County sheds where a four-wheel-drive vehicle and a trailer hauling two snowmobiles are kept. Usually someone from the U.S. Forest Service will accompany him on the survey.

From the sheds, he travels to the canyon or watershed which contains the snow courses to be measured that day. After going as far as possible with the vehicle, the snowmobiles are unloaded and are used to cover the remaining distance to the actual snow course.

Carl S. Clark, a technician who has taken snow surveys for the SCS since 1961, said, "Snow courses are often made in a small meadow-high in a watershed or some other place that snow will fall directly on the ground and not intercepted by trees and drifts which will upset the normal snow pattern."

The site is usually designated by a strip of cleared land several hundred feet in length, or more if available, located between two posts containing signs that indicate this area is used for snow surveys and is not to be disturbed by the public. Despite these signs, "Vandalism is getting to be one of our worst problems," said Clark. "People will pull up the signs and posts with a four-wheel-drive vehicle or shoot the rain gauge full of bullet holes," he added.

(Continued on Page 31)

The basic tools Garn uses includes specially designed tubes made of aluminum, a simple coil-spring scale, and a notebook. The tubes come in 30-inch sections and cost approximately \$56 per section. Each section has threads which allow enough sections to be screwed together to measure the depth of snow for that particular course which can reach as much as ten feet.

The tube and core, as the sample of snow inside the tube is called, are placed on the scale to determine the weight. Garn pointed out that, "The scale is calibrated to read the weight of the snow core in inches of water. One ounce of snow, when measured from the snow core inside the tube, is equal to one inch of water."

All this information is recorded in a notebook and a chart inside the notebook is used to figure the density of the snow or what percentage of it is water.

"Normally, 10 such samples are taken and weighed for each snow course," noted Clark. "The distance between each sample can vary from 15 to 100 feet depending on the size of the clearing available for the snow survey," he said. These samples, when averaged out, will give a accurate measurements by allowing for small drifts or pockets in the snow course.

Some of the snow courses measured by Garn also have what is called a rain gauge. This is a metal cylinder suspended from a frame with a wind deflector at the top. This container has a solution of antifreeze inside which melts the snow in the winter and retards evaporation in the summer. Garn removes the cylinder from the frame and then uses a large hand scale to weight the cylinder and its contents.

Zip up mayonnaise by adding curry powder, a blend of many spices. Serve the curried mayonnaise on egg and lettuce salad.

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Dr. Wood believes the future of the Altico project is secure as well. "We're operating on a generous grant from W. K. Kellogg of Battle Creek, Mich., and several other foundations. "They are interested, as we are, in helping the Central American Indian increase his standard of living and quality of life."

So in Guatemala, and in Mexico, and here at BYU the research goes on. The "laboratories" seem unlikely and the "scientists" wear cowboy boots and roll up their shirt sleeves in the scorching sun, but the results could revolutionize the way of life of nations and save thousands from malnutrition.

"There are few people in the U.S. involved in rabbit research, but as rabbit becomes more common in the grocery stores, research will need to continue for low cost production and a better product," Dr. Johnston says.

"That will be especially helpful in the work he wants to do in Latin America and help the people."

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Kent Hall, a graduate student in agriculture, weighs a rabbit in an experiment to find an inexpensive, high protein feed for the animals.

Photo by Debbie Kasper

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Dr. Wood believes the future of the Altico project is secure as well. "We're operating on a generous grant from W. K. Kellogg of Battle Creek, Mich., and several other foundations. "They are interested, as we are, in helping the Central American Indian increase his standard of living and quality of life."

So in Guatemala, and in Mexico, and here at BYU the research goes on. The "laboratories" seem unlikely and the "scientists" wear cowboy boots and roll up their shirt sleeves in the scorching sun, but the results could revolutionize the way of life of nations and save thousands from malnutrition.



# Central America Food research

By JEANNE EDMONSON  
Monday Magazine Writer

In a dingy white building at the BYU poultry lab wire cages of rabbits hang suspended from the ceiling of the shadowy interior. As Kent Hall goes from cage to cage at feeding time, the furry creatures raise up on their hind legs and, in central Mexico. About four anticipation of their dinner, years ago BYU's Indian stick their wiggle noses Assistance Program in

Agriculture and Home Management set up a center in the Alixco-Pueblo area. It didn't take director Cyrt Olsen long to realize that the diet of the natives was deficient in protein and their income was too low to allow them to purchase meat.

Olsen hit upon the idea of raising rabbits for food, but after the project was underway he found that commercial feed costs were prohibitive. He still had the feeling that rabbits could help solve the nutrition problems of the central Americans, and that feeling was the impetus for feed studies that are continuing in Mexico, Guatemala, and Provo.

"We began the rabbit projects as a source of protein and income for the villagers," Dr. Lowell Wood, chairman of the department of agricultural economics, explains. "The original plan was, the villagers would pay for the rabbits, feed, and housing and sell half the rabbits and eat half, using the pellets to make tourist items."

The project has been a success in finding an inexpensive source of protein, "but has not been a great success economically," he adds.

Dr. Wood says the problem is three-fold. "We haven't developed a marketing system to sell the rabbits effectively and we haven't collected enough pelts yet to justify setting up a tannery. Our biggest problem, though, is feed. The cost of commercial pellet mix is too high for the villagers."

Time will be the biggest help in solving the first two problems, according to Dr. Wood, and feed research is moving toward a solution to the third.

BYU began raising rabbits in Provo for two reasons, says Dr. N. Paul Johnson, assistant professor of animal science, who is directing the campus project.

"The main desire is to find lower cost feed," he explains. "But we also became interested because rabbits are becoming important in Utah's petting farms."

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Photo by Debbie Kasper

Dr. N. Paul Johnson, assistant professor of animal science and supervisor of the campus rabbit project, tests Coli, a weed native to Guatemala, for energy value.

contents. "By subtracting the amount of antifreeze that was previously put in the container, I am able to determine how much water, in inches, the course and Jordan River watersheds has received since the last check was made," he said.

Information recorded Once this information is recorded for the snow courses in the area, the SCS is then able to determine how much water is available for the various watersheds. However, one other bit of information is often needed to determine the amount of runoff that a watershed will have. For instance, if a particular area receives little rain before the snow begins to accumulate, Many times, the crops that the ground beneath the snowpack will be dry and will absorb a certain portion of that snow as it melts in the spring.

To determine this, some snow courses are equipped with what is termed a soil moisture station. This station consists of a pipe that is high enough off the ground to be above the snow level in the winter. Inside this pipe are a series of small wires that are attached to some electrodes that have been placed in the soil below at intervals of one foot and usually go to five feet below the surface.

By means of a small instrument known as a ohmmeter, the SCS is able to determine just how much water the soil presently contains as well as the temperature of the ground at the various levels. The temperature is important also because if the ground has a

Value is evident The value of this information for irrigation purposes is realized by the fact that in 17 western states there are more than 30 million acres of irrigated land and 58 per cent of that with surface water. Because of this vastness and advances in technology, in recent years, a new deminution is being added to the snow survey scene in the form of electronic telemetry systems.

Because of possible hazardous conditions or the cost involved in reaching some snow survey courses, such data for power production, municipalities, flood control and recreation. To furnish this information, approximately 7,000 surveys are made annually on the 1,600 courses of the SCS Westwide Snow Course Network. About 4,400 of the surveys are made by

personnel of the SCS, with many of the remaining surveys being made by other federal agencies.

In a typical survey season, snow surveyors travel 30,000 miles by machines over the snow and an additional 20,000 miles by skis or snowshoes to gather the information necessary to forecast the water supply. The work done by Clark, Garn and other snow surveyors will become even more important as authoritative estimates predict water demands will double in the next 10 years.

Another day of snow surveying begins. Both tank-type mobiles and helicopters are used to get into canyons. Surveys are usually taken in high, open meadows.

One such system includes what is called a pressure pillow. According to Clark, "This is a platform that collects the moisture, registers the weight and then sends the information back to a receiving station by means of radio waves that can be turned on at any time many areas throughout the western states are installing aerial markers. These are simply an iron bar or pipe planted firmly in the ground with crossbars located at the intervals of one foot and two feet on the pipe. As the waves," He also pointed out person conducting the snow surveys are made by

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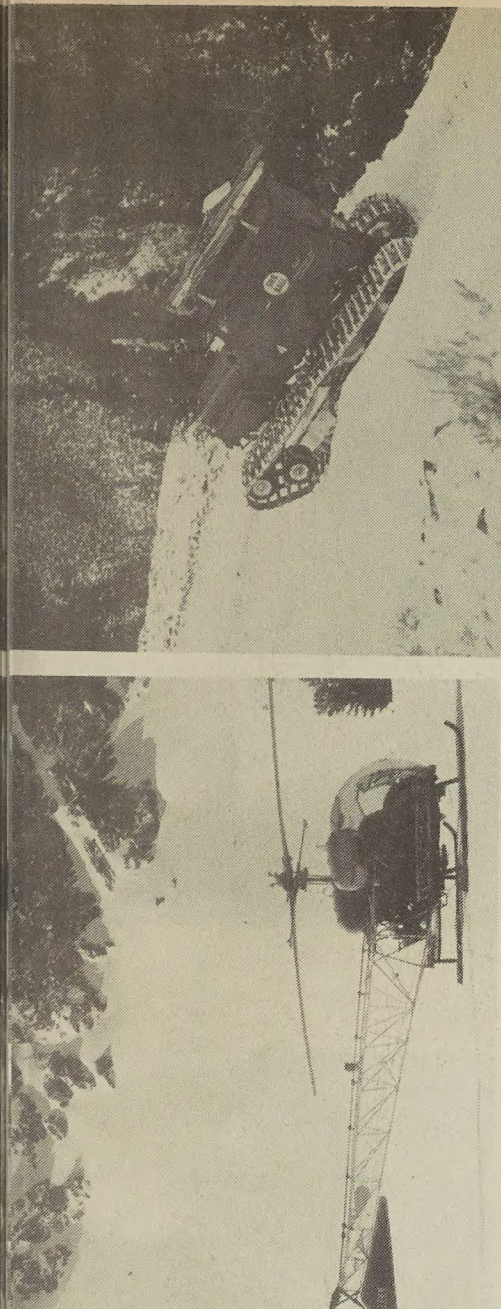
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## Law tests

## by expert

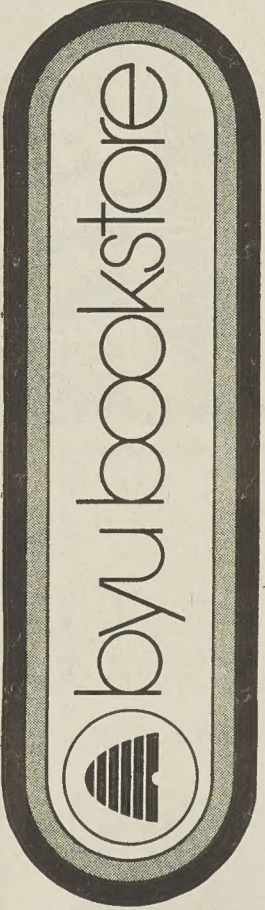
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PHILADELPHIA (AP) — From the Watergate trial to local courts throughout the United States, Drexel University's Ronald A. Anderson appears as an authority.

Not Dr. Anderson in person, but some of the 85 volumes he has published. Publishers' records show that the law professor has written more professional, collegiate and business law texts than any other author at any time or in any language. They believe that at least one of his texts is used every day by one or more U.S. courts.

Dr. Anderson's "Wharton Criminal Law and Procedure," "Wharton's Criminal Evidence," and "Couch's Encyclopedia of Insurance" are references in the U.S. Supreme Court Library. His criminal texts have been referred to in the Watergate coverup trial. His "Business Law" is studied in 1,000 universities and his "Insurer's Tort Law" and "The Hotelman's Basic Law" are official texts of the College of Casualty and Property Underwriters and the American Hotel and Motel Assn., respectively.

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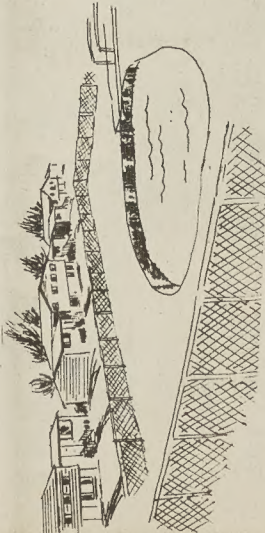
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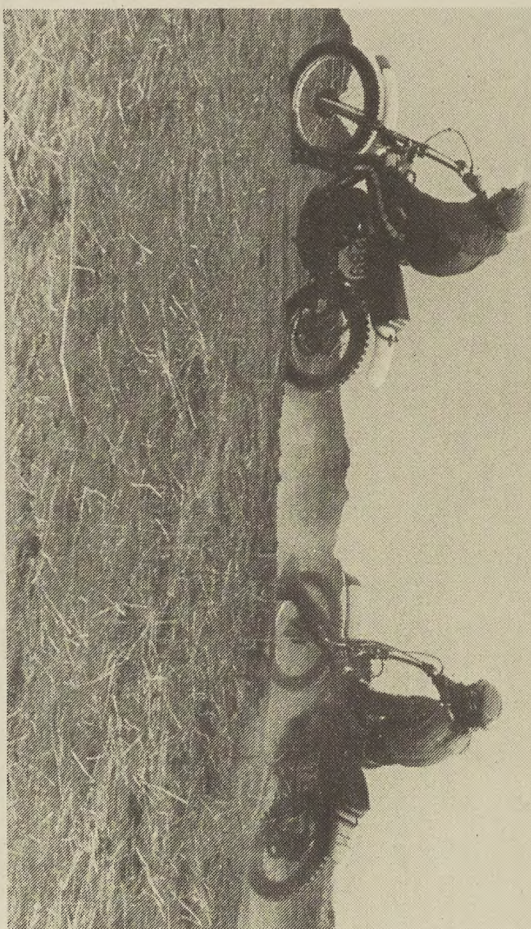
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Photos by George Day



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## Here come the cycles

The popularity of the Edgemont clay pits for motorcycles has led to their own demise. A recent petition signed by 130 irate residents living adjacent to the pits has induced the Provo City Commission to order roads leading to the pits closed. "The main objection," says Floyd Giles of the Provo Parks and Recreation Department, "is the noise motorcycles are making too much noise and raising too much dust."

The actual clay pits are out of hearing of the local residents, Giles continued, but the access roads leading to the pits pass through residential areas. People are offended because many of the motorcycles do not use mufflers on their machines. Giles says he is the first to admit the cyclists deserve as much consideration as anyone else, but the noise factor must also be taken into consideration. "In the past, we have been

somewhat negligent in considering the wants of motorists," Giles explains. "We have always assumed the clay pits were the best place for them to be, and we let it go at that."

He now suggests the clubs get together to present ideas to the city on where they want to run their cycles. Monday Magazine photographer George Day, himself a motorcycle owner, took the pictures on this page on a recent clay-pits outing.



## Essay, cont.

(Continued from Page 36)

effectively divorces him from participating in the real world. He is in danger of becoming a kind of academic monk; his studies, analyses, and even statistical investigations are really only short forays into the foreign world of reality. Thus he comes to valuable Thoreau's observation: "Scholars have a diseased way of looking at the world."

Over-specialization is likely to sever the scholar not only from the real world but also from most of the academic one. Every year thousands of books and articles are published, thousands of lectures given, thousands of dissertations written. Each professor and student strives to contribute some tidbit to the general body of knowledge. It is necessary, of course, that each contribute, but each contribution be original; otherwise, it is really not a contribution at all. Originality can be achieved in various ways. One way is to produce a revolutionary thesis or intriguing interpretation. These kinds of ideas unfortunately depend upon inspiration which is not always forthcoming. Hence the student usually opts for the other alternative: specialization. He chooses a field, excludes from historical or scientific explanations not perhaps trivial enough—or perhaps trivial enough—to have eluded previous professors and Ph.D. candidates. He begins, perhaps, with a fascination for American history,

certainly we should at least consider the possibility that the ultimate authority on the effect of innovations in active influence on what happens in the world. He is in danger of becoming a kind of academic monk; his studies, analyses, and even statistical investigations are really only short forays into the foreign world of reality. Thus he comes to valuable Thoreau's observation: "Scholars have a diseased way of looking at the world."

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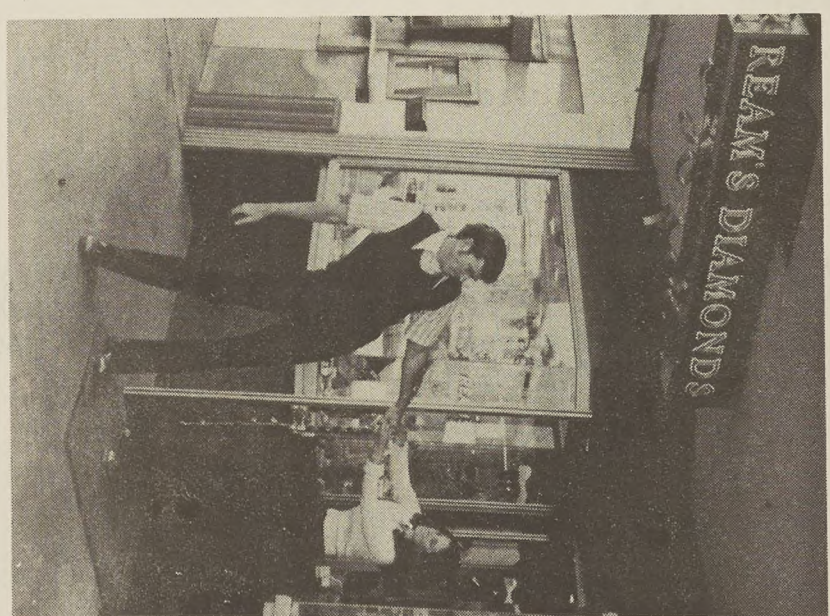
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"teaching by the spirit" are difficult concepts to apply. The Book of Mormon may provide important insights; it is certainly not a consummate textbook on the arts and sciences. And spirituality will never be a substitute for devoted study and creative thought. Thus B Y U 's destiny will not be attained by simple adherence to Gospel principles; that task will require diligence and long-suffering. Nonetheless, it is only by mastering our role as "the Lord's University" — and that is at present more an aspiration than an actuality—that B Y U will become a unique edifice of education.

B Y U has perhaps one Picasso's sculpture in Illinois

ROLLING MEADOWS, Ill. (AP)—"The Bather," a major public space sculpture designed by Pablo Picasso, is now under construction at Gould Center here.

The 28-foot-high work being built by Norwegian artist Carl Nesjar in the unique medium of engraved concrete was designed by Picasso in 1962 as one of his famous series of "Dejeuner sur l'herbe" outdoor figures. Nesjar has constructed all 16 outdoor sculptures designed by Picasso for public space areas.

Work on "The Bather" is scheduled for completion in early 1975. Gould Center, a 40-acre commercial and recreational complex, will be completed in late 1975.

Nesjar collaborated with Picasso from 1956 when he first introduced the famous artist to the engraving technique. Literally "drawing" into concrete by sandblasting, Nesjar succeeded in executing Picasso's sculptures from his models, marking the first time Picasso could create his sculpture on a monumental scale. He gave Nesjar the sole rights to execute the pieces he approved for this medium.

omit upon a long heritage of learning that extends back to classical Greece and beyond. From ancient times scientists and philosophers have absorbed and added to their knowledge of their predecessors. This academic tradition has not followed a course of smooth, steady progress, however. Occasionally there has been a stagnant pool or backwaters. Aristotle developed admirable systems of logic, but this logic could lead them to conclude that a heavier rock falls faster than a light one without bothering to test the proposition empirically. The learning of Galen produced an emulation which paralyzed even family, social, or civic duties in many become burdensome. This may place the professor or social scientist in paradoxical position; his ostensible goal is to understand the deeper realities of man and society, yet his own life style of a pin. Hindsight reveals

academics objectively, and the extent and diversity of contemporary education makes generalization dangerous. Nonetheless, one can hazard some observations.

Emerson observed that the true scholar cannot be a bookworm, a recluse, or a valetudinarian; he must be an active participant in life. The American scholar naturally fit this description. Often scientists or historians had other employment and pursued their studies as an avocation. Gradually, however, scholarship has become more professionalized. Competition for academic preeminence is vigorous, and for the professor, not only is study a full-time job, but even family, social, or civic duties may become burdensome. This may place the professor or social scientist in paradoxical position; his ostensible goal is to understand the deeper realities of man and society, yet his own life style of a pin. Hindsight reveals

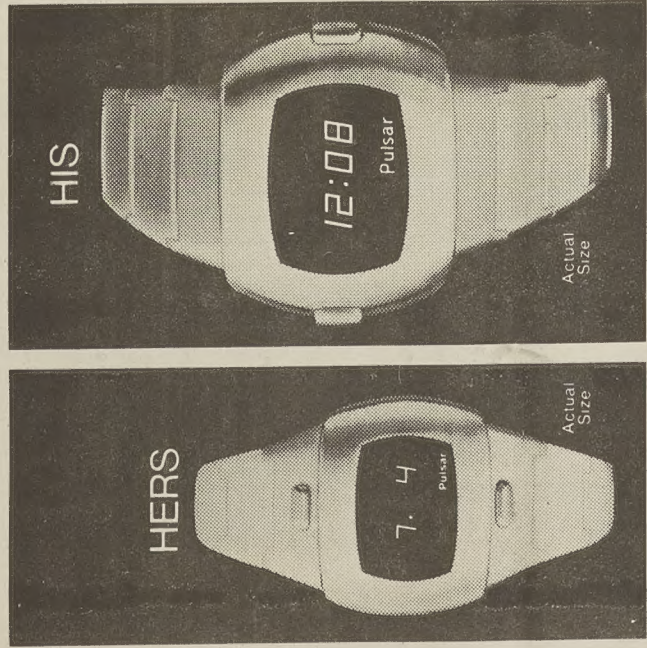
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By KRIS CASSITY

*"From the cowardice that shrinks from new truth, from the laziness that is content with half truth, from the arrogance that thinks it has all the truth—Oh God of Truth deliver us."*

If any man or group of men acted in the spirit of this prayer of the ancients, a meaningful destiny would invariably be achieved. Attaining prophetic destiny does not come by mechanical application of credos; it comes by sensitivity to the implications of increasing knowledge and the willingness to accept those implications. To be unafraid of new ideas, to be discontent with present understanding, and to be sensitive to one's own limitations, is to be directed toward a meaningful destiny.

If, however, one were to outline the steps by which prophetic destiny is attained, the implication would be that the nature of that destiny is fully understood. This attitude of itself constitutes a major obstacle to achieving full potential. Brigham Young believed that there was not a single revelation which was "perfect in its fullness," because of man's inability to receive perfect understanding. Perhaps, it is never until a man reaches his destiny that he is fully capable of understanding it. For the time being we must be content to say with Cowper, "God is his own interpreter, and He will make it plain."

What God has made plain, however, is that Brigham Young University has a unique role to play both in the Church and in the world. According to John Taylor, the university was established "to afford our own children greater facilities to become learned... and become progressive, intellectual, and informed... And then by having faith in God, we might stand as far above the nations in regard to the arts and sciences, politics, and every species of intelligence, as we now do in regard to religious matters." David O. McKay elaborated further by saying that BYU was destined to become "the greatest church university in the world" and "the hub of the Church educational wheel." It becomes evident from these and similar statements that the Church, and Brigham Young University as a special organ of the Church, is committed to the pursuit of all knowledge. Further the Church and the university are to excel in this pursuit to a degree that will enable them to significantly

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promote the welfare of mankind intellectually as well as spiritually. BYU's destiny, then, is to become a great university.

The implications of being a great university, however, must not be accepted as implicit. To the American mind "great" usually translates "bigger and better." There is no reason why BYU must slavishly imitate or outdo the Jones university. For many reasons, this university is in a very unique position to make important choices as to the type of institution it will become. This puts BYU in an uncertain stance. On one hand the university must not be led with a ring in its nose behind the community of world universities and on the other hand neither must it become an enclave for naive religious fundamentalism.

The resolution of this dilemma is found in the unique Mormon concept of truth. Joseph Smith affirmed that true religion circumscribes all truth and Brigham Young said that, "First and last, the Gospel is learning unlimited." In this cosmology all truth is divine and thus all truth is of intrinsic worth. Since all truth is divine and interrelated, there is no need to make hierarchies of truth or to subjugate some truths to other truths. The people most destructive of true religion and true science are those who wish to make one dominate the other. Speaking of such people Brigham Young said, "Shall I sit down and read the Bible, the Book of Mormon, the Book of Covenants all the time," says one. Yes, if you please, and when you have done you may be nothing but a sectarian after all. It is your duty to study everything upon the face of the earth in addition to reading those books. The truly great university, therefore, will be the one where as Joseph Smith said, "Mind and heart must expand together." At BYU there should be no need to play one truth against another or to discredit the origins of a truth. If there is anything of good report in any university, we seek after these

things. Thus there is no need either to slavishly imitate others or piously reject them.

Since Brigham Young University owes allegiance only to truth, it is free to glean that truth from wherever it may be found in heaven, earth, or hell. It is in this capacity that lies the university's most potent germ of potential destiny. There is no reason why all truth must come through us, but every reason why it must be embraced and preserved by us. The idea that the Church (or the university) is to be an Athens or an intellectual gathering place was first expressed as part and parcel of the physical gathering. "... the business of the Elders of this Church," said Brigham Young, "is to gather up all the truths in the world pertaining to life and salvation, to the Gospel we preach, to mechanisms of every kind, to the sciences, and to philosophy, wherever they may be found in every nation, kindred, tongue, and people, and bring it to Zion."

If the Church and the University are to eventually be the shrine for all truths, then a logical way to begin would be to make BYU a communications center for LDS scholars. Obviously BYU does not presently have the facilities to draw all LDS scholars in all fields, but as John Sorenson says, "BYU might become the headquarters, (or kind of secretariat) of a Mormon academy of arts, letters, and

(Continued on Page 34)

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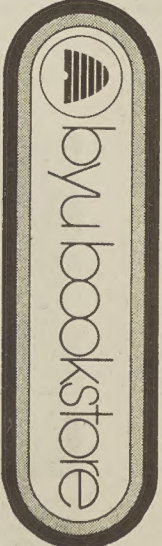
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# The pitfalls of a prophetic destiny

Young clearly believed that will make B Y U into a noble. The Gospel is our only academy—was just beginning, but there were strong indications of its ascendant potential. Certainly a people whose desire for learning was not merely in utility for learning. He also stressed that the Holy Ghost should be a tool in correct teaching, and B Y U has nothing to distinguish itself from other universities. The school still has the potential to be an excellent—in fact, it may more skeptical about pervasive influences than was President Young's, but I suggest that it cautioned against narrowly religious study, Brigham is still these influences that

(Continued on Page 36)



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"Her? Heidi? Yes, she's ours."  
"My name is John. I'm from the city, and I'm in the music business. I heard your daughter singing, and I think you should know that when she restores the true art of music to our country."  
Having said that, John returned to the city. As he heard the intimate vocal acrobatics of the city singers, he felt sad, but now he had new hope, and though he was already an old man, he resolved to live until he saw the reinstitution of good music in the country. He waited more than ten years, and then one day he shipped back as anyone could be remembered by Heidi, the old man and woman and asked for Heidi.  
"Heidi? She's not here. She's down in the city."  
"In the city? What is she doing there?"  
"Well, after you were here the last time, and you told us what a good singer she could be—and you being a music critic and all, we figured you ought to know—well, we sold some sheep and scrounged songs, and in time they began sent her down to a singing school. How's she doing class of musicians, some of whom were trained in the craft of composing beautiful music, while others specialized in dramatic and sensitive renderings of these compositions. Musicians were much esteemed, but their life was a demanding one; they were expected to be productive, creative, and very good potential and has original. The field was thus a competitive one, and as each composer and singer strove to outdo his rivals, the country's music underwent a gradual but striking transformation. It developed a new virtuosity, replete with wonder-provoking, high notes to low notes, and dizzying ascents through the scales. But although the wonder of foreign listeners grew ever greater, there were those in the country who sounded a more somber note. They thought that music had become artificial and false and that, for all its technical splendor, it had lost the simple honesty that had made it so lovely."  
There was a very influential music critic (whose name I forget, but I will call him John) who lamented the decline of true music. One day John wandered out of the city and went for a walk in the mountains. There, hidden from the city by the forests and steep hills, lived a few mountain folk who hunted and tended sheep. As John walked through the forest he heard an enchanting voice singing a sweet mountain melody. It reminded him of the music he had heard as a boy, but which he had thought was forever lost. Running towards the voice, he entered a meadow and saw a little girl who sang excellently. Such a suggestion sheep, he listened, and when the girl stopped singing, he asked her where she lived. She took him to a small cabin. "Is this your daughter?" he asked the man

Editor's note: This essay was awarded first place prize money in the Orson F. Whitney essay contest.

By STEVEN SMITH

toward other institutions and become a self acclaimed xerox copy or it may turn inward and grow

cancerously in its own incompleteness.

Hopefully, it will do neither.

demand the loyalty of its members but gives them no loyalty in return. Consequently, many of the most sensitive people leave or are driven out. Someone tall enough to do it must take down the "Love it or Leave it" sign from the BYU gate and put up a sign that says, "We Need You". Somehow there is nothing that will make a man sacrifice more than to know he is needed.

Brigham Young University is in a unique position to make choices which will significantly affect its future. It may turn toward other institutions and become a self acclaimed xerox copy of it may turn inward and grow cancerously in its own incompleteness. Hopefully it will do neither. Hopefully, it will be sensitive to its own uniqueness; both its strengths and its weaknesses. With an honest self-appraisal, a sensitivity to the implications of the apparatus, and a discontent with anything other than meaningful progression, Brigham Young University could be well directed toward a destiny which exists for the striving, not for the arriving.

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sciences in which the best LDS scholars throughout the world could share as associates in the tasks of kingdom-building through their specialties." "BYU Studies" is a start toward this ideal, but it is only a start. In the last several years a number of student and professional groups or publications have appeared and then died. The reason usually given is that a good cause not wearing the official seal of approval in Mormon society cannot survive. Perhaps only BYU can legitimate and foster a number of these outlets for creative and academic expressions. Only if such significant portions of available truth be gathered.

Special emphasis must be given to those disciplines in which BYU is capable of gathering both resources and competent personnel. With the expansion of a number of church programs in foreign countries, for example, BYU has unique potential to be unquestionably superior in languages, humanities, and the behavioral sciences. For lack of proper emphasis, however, thousands of returned missionaries let two years of language training and cultural exposure go dormant. BYU has the possibility for inter-culture study which, perhaps, no other university can duplicate. With a little encouragement both prior to and after

It is in large part our desire to hide all our blemishes during the filming of "The Light on the Hill" that has stifled the honest expression and creativity that could have made us greater sooner. "Both creative science and revealed religion find their fullest and truest expression in the climate of freedom..." said Hugh B. Brown. "God himself refuses to trammel man's free agency even though its exercise sometimes teaches painful lessons." Creativity in its fullest sense means both successes and failures. That implies a degree of uncertainty and discomfort, but there is no other way to greatness. If BYU is to progress, it must trust its community to freely distribute literature, to produce a quality newspaper, to invite appropriate speakers, and to honestly pursue truth. All this involves the certainty of at least some mistakes. God Himself, however, could not induce a man to progress without taking these same risks. While expressing the need for critical introspection and freedom of thought, Brigham Young said, "the expanding mind must be openly and frankly critical, come hell or High Council." Usually it has not been hell that has controlled expression or regulated creativity at the university.

When a feeling of trust is explicit within a community, agency much more effectively regulates itself. This is the key to all progression. This must be the central element of an academic community. The word university originally implies a sense of fellow-feeling or brotherhood. History repeatedly teaches that the greatest human achievements were not the products of isolated genius, but rather the associated efforts of great minds. Fellow-feeling, or love, or charity, whatever it may be called, is the key to BYU's destiny. There is power in the belief in the worth of souls that exceeds every other potential strength which the university may have. BYU is sometimes reputed to be intolerant of new ideas. Many incoming faculty, however, attest that the intolerance that exists at BYU is less destructive than the political infighting that exists elsewhere when people are academically "self"-oriented rather than "other"-oriented. Whatever the level of tolerance, "BYU can do better—that is the message."

An academic community which insisted unequivocally upon the worth of each member and made that feeling explicit, would be an academic community unexcelled. Too often some members of the community set themselves up as vigilantes to purge those who do not perceive, act or feel as they do. Too often the community



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